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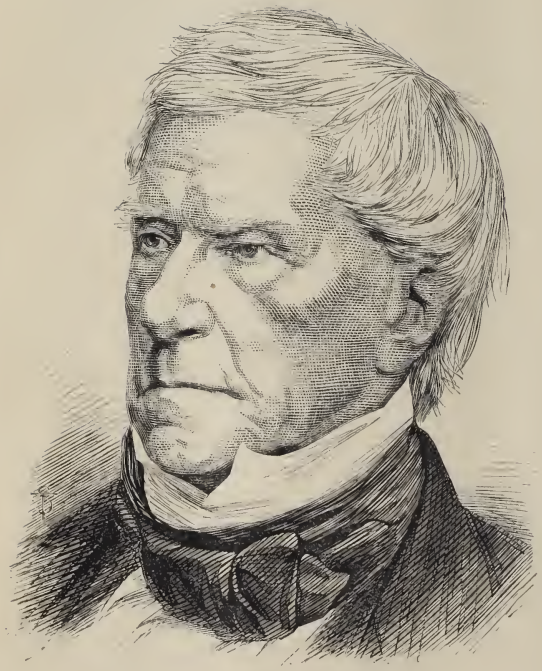

THE LATE LORD BROUGHAM.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

THE LATE LORD BROUGHAM.

In many lands and by many men the fact that Lord Brougham is dead will be heard with sorrow and regret. It is true his contemporaries in early life, one after another, have passed away; the great men with whom he contended at the bar or on the floor of St. Stephen's have long been numbered with the dead; our younger generation can have but little idea of the fearful character of the times in which Henry Brougham first began to labour for the moral, and social, and political advancement of the people; or what were the effects of his labours. "You seek to be a Reformer," said a noble peer to the pious Wilberforce; "see there," as he pointed to a picture representing the Saviour crucified, "see there, young man, the fate of a Reformer." Let us give another illustration. In the time of Queen Elizabeth, private stealing from the person was punishable with death. In 1808, Sir Samuel Romilly endeavoured to get the punishment changed to seven years' transportation. In his diary he tells us how his attempts were opposed. "While I was standing at the bar of the House of Commons, a young man, the brother of a peer, whose name is not worth setting down, came up to me, and breathing in my face the nauseous fumes of his undigested debauch, stammered out, 'I am against your bill: I am for hanging all.' I was confounded, and, endeavouring to find out some excuse for him, I observed that I supposed he meant that the certainty of punishment affording the only prospect of suppressing crimes, the laws, whatever they were, ought to be executed. 'No, no,' he said, 'it is not that: there is no good done by mercy. They only get worse. I would only hang them all up at once.'" That the England of to-day is more merciful—rejoices in less sanguinary laws, in a more tolerant spirit—is partly due to the indomitable energy, unwearied industry, and gigantic talents of the illustrious orator now no more.

In 1778, Henry Brougham was born in the grand old city of which all Scotchmen may well be proud, and in its High School he was trained till he entered its University, then distinguished by the European fame of its professors, and the superior character and position of its alumni. It was the fashion then for the great Whig families to send their cleverer sons—such as Earl Russell, Lord W. Seymour, Viscount Palmerston, and Lord Henry Petty, the late Marquis of Landsdowne, to Edinburgh; and thus the future Lord Chancellor would form associations useful in after life. But it was not in such a way that he raised himself to fame and fortune. From the first, his energy and versatility were the delight and admiration of his contemporaries. In a year after his matriculation he sent to the Royal Society of London a paper on optics, which that learned body deemed worthy of publication in its "Transactions." Brougham, however, was intended for the bar; to which, after three years' professional studies, he was called by the Faculty of Advocates. A hurried trip to the continent concluded this part of his eventful career. In 1803 his first work, "An Inquiry into the Colonial Policy of European Powers," was published. In 1802 the *Edinburgh Review* was started. In 1803 Brougham became, and remained till 1828, one of its principal contributors.

In 1807 we find Brougham in London. Before he entered Parliament he published "Practical Observations on the Education of the Poor." In 1817 he succeeded in having a Committee appointed to inquire into education in the Metropolis. This was followed by an inquiry of a similar nature as regards the country—and by his well-known letter to Sir Samuel Romilly on the "Abuse of Public Charities"—of which ten large editions were sold in a very few weeks. In 1820 he introduced into Parliament a bill for the "Education of the Poor in England and Wales,' but which failed, chiefly owing to the opposition of Dissenters. In 1823 the London Mechanics' Institution was formed, and Brougham was one of its earliest supporters. In 1824 he laid the foundation-stone of the building in Chancery Lane, and in his name accepted on its behalf a pecuniary liability which lasted at any rate till late in his lordship's life. At the same time he published "Practical Observations on the Education of the People, addressed to the Working Classes and their Employers;" of which, in a very short space of time, no less than twenty editions were sold. No wonder that in 1825 the youthful admirers of Mr. Brougham elected him as Lord-Rector of the University of Glasgow, or that the address he delivered on the occasion of his Inauguration was one of the most successful efforts of his genius. About the same time he—with Lord John Russell, William Allen, Dr. Lushington, and others—founded the Society for the Diffusion of Useful Knowledge, for which he wrote the first discourse on the "Objects, Pleasures, and Advantages of Science." In 1827 he assisted in the formation of the college in Gower Street—afterwards part and parcel of the London University; an institution which, in accordance with the liberal spirit to which it owes its rise, has just announced that for the future it intends to grant degrees to ladies.

In 1830 came what Mr. Brougham considered, and rightly, the proudest moment of his life—his election for Yorkshire; in consequence, as he confesses, of his great anti-slavery speech of that year. Since the legislation of 1811 anti-slavery sentiment in this country had been rapidly advancing and ripening. The West Indian planters, by their barbarities, had been raising up enemies on every side. Not merely had they cruelly ill-treated their slaves; but harmless missionaries, for merely telling of Christ and his gospel to the slaves, were shamefully persecuted. A missionary in Barbadoes had written home that the lowest class of whites in that district were ignorant and depraved: this statement was carried back to the locality, and the colonists levelled his chapel to the ground, and compelled him to fly for his life. Mr. Shrewsbury was a missionary of the Wesleyan denomination, and the anger of that body at the treatment he had received was intense and profound. Then there was the case of Mr. Smith, an agent in Demerara of the London Missionary Society. An insurrection had taken place there. Mr. Smith, as a teacher of religion, was, of course, obnoxious to the planters, and they charged him with having been connected with it. A court-martial found him guilty of the capital offence, though there was not the shadow of proof that he had the slightest intimation of the insurrection till the moment of its breaking out, when he interfered to prevent it. He was condemned, contrary to law; his real fault was that he was a missionary. His accusers, who tried him and found him guilty, had not the courage to hang him, but threw him into prison, where he died. In June, 1824, a motion on the subject was made by Mr. Brougham in Parliament, in a brilliant speech of four hours' length, which produced an immense effect upon the public mind.

Lord Brougham presided at the first meeting of the Social Science Association, in 1857, at his town residence; and his addresses on the occasion of the annual meetings of the Society in the various cities of the empire were looked forward to as by no means the least attractive of the proceedings indicated in the Society's programmes. In 1866, the infirmities of age compelled his resignation, and the Earl of Shaftesbury was most appropriately elected in his stead. But the inaugural address in the department of law and jurisprudence was Brougham's, and he read part of it himself, but was obliged to hand the greater part of it to Mr. Hastings, the secretary, who finished the task too arduous for his Lordship's declining years. Brougham's last appearance in London was on the occasion of the visit paid by the distinguished French advocate, M. Berryer, to this country. He dined with the great Frenchman at the complimentary banquet given to him by the Middle Temple; and again on Lord Mayor's day in the Guildhall. On both occasions the old man spoke with a spirit unsubdued, though the iron frame with which it was encased was wearing fast away.

A few weeks ago a life of unparalleled energy and extent came peacefully and suddenly to a close,

and the widowed and childless peer, who in the battle of life had seen all the friends and companions of his youth fall by his side, was no more. He had been gradually sinking for months. Last autumn it was doubted whether he would ever be able to reach his chateau at Cannes; nor could his best friends wish to see him remain longer, when they considered how little more than the shell was left. On Thursday night, May 7, his Lordship retired to rest at his usual hour of nine; in the course of the night one of the servants looked into his room, and found him still and silent—in the sleep of death; but somehow or other the news did not reach London till the following Sunday, and from Monday's papers the British public learned for the first time the loss they had sustained. Before we had time to name Westminster Abbey as the burial-place of one of the greatest—with all his faults and weaknesses—Englishman of modern times, his funeral had taken place in the little English church at Cannes, not far from his chateau, where of late years his Lordship had been a most devout and constant attendant, and where, it is to be hoped, he found those spiritual blessings without which neither the great philosopher nor the little child can enter the kingdom. One is rejoiced indeed to learn that the hymn sung at his funeral was one in which he had found much comfort in his declining years. It runs thus,—

"Let not your heart with anxious thought
Be troubled or dismayed;
But trust in Providence divine,
And trust My gracious aid.
I to my Father's house return;
There numerous mansions stand,
And glory manifold abounds
Through all the happy land."

Such were the hopes and anticipations of the great orator, statesman, lawyer, and philosopher; who had found, as all do, that a man may realise the most gorgeous visions of his youth—may become the idol of millions—may even do good to millions, and yet feel, in common with the humblest, the need of a sense of a Divine Fatherhood, and of a better, brighter, fairer land than ours.

THE LIBERIA MISSION FIELD.

The emigrants from the United States and their descendants constitute the proper population of Liberia. It is they who have established an independent republic, whose offices, political, judicial, civil, and military, are filled by coloured citizens of Liberia. They are favoured with some forty respectable ministers—Methodist, Baptist, Presbyterian, and Episcopalian. The proper Liberian population is 15,000, distributed from Cape Mount to Cape Palmas, in four counties, namely, Mesurado, Bassa, Sinon, and Maryland. One half the population, or more, is in Mesurado. There are here three ports, Robertsport, at Cape Mount, forty miles below Monrovia, and about the same distance further down the coast, Marshall, near the mouth of Junk river. Monrovia, the principal town of the republic, has a population of about 2,000. Distributed along Stockton creek (connecting the Mesurado river and St. Paul's) and on the St. Paul's to the falls, twenty-five miles from its mouth, and at Carysburg and Crozerville, extending fifteen miles in a south-easterly direction from Millsburg (at the head of navigation on the St. Paul's), is an agricultural population of 4,000 to 5,000. Ninety miles below Bassa is Sinou, having for its port Greenville, where, and on the Sinon river to the distance of fifteen miles, are perhaps 2,500 citizens. Eighty miles south-east of Sinou is Maryland, having for its port Harper, a small town on Cape Palmas. The agricultural district extends back into the country about five miles. The Liberian population in this county is about 2,000.

MORAL CONDITION OF THE SANDWICH ISLANDS.

Dr. L. H. Gulick, of the American Board, makes the following important and somewhat painful statement:—

That there may be *intelligent* sympathy with, intelligent and appropriate prayer for, the missionaries, in their various fields, it is important that Christians at home should know their griefs as well as joys; their difficulties and disappointments, as well as their successes. Yet it not unfrequently occurs, that some of their severest trials are such as cannot well be stated to the world. They often stand connected with the

character of rulers, or the conduct of men from Christian lands, when many prudential reasons render it inexpedient to proclaim the facts. Missions to the Pacific Islands have ever been subject to sore trials of this kind, and they are by no means yet passed away at the Sandwich Islands. It may be best that facts should be presented more fully than they have usually been in missionary publications. At least it appears that a recently deceased judge at the Islands strongly advised one of the missionaries "to put the whole matter into the public papers, and keep it there;" and the considerations which influenced him probably influenced the writer in forwarding the letter from which extracts will now be given.

There are other reasons also for publishing portions of this letter. The varying, if not conflicting and even contradictory statements, which appear from time to time, in regard to the present moral and religious condition of the Hawaiian people, and the results of evangelising labours among them, have probably perplexed many readers; and they have wished to feel more certain as to the real state of the case. If we do not go outside the mission circle, the representations of different missionaries (who of course differ in temperament, some being inclined to brighter and more hopeful views than others), and perhaps even those of the same persons given at different times, would make, taken separately, varying impressions. The *Herald* has striven to be impartial, and to let both sides appear, in a case where there is decidedly a dark, as well as a brighter side. In this communication, Dr. Gulick endeavours fairly to represent both sides in regard to some matters which have been variously represented, and many will be glad of the aid thus afforded them for arriving at a just conclusion. He writes in answer to inquiries, and states:—

"The inquiries you make respecting the immoralities of our native females must be answered with caution. Statements such as Mr. Rising makes are true, and the opposite statements, such as you refer to, are true also.

"Virtue is one of the slowest of growths—one of the latest developments in humanity. Forty years ago this people were little better than animals, so far as their passions were concerned. The true religion of Jesus reached them, and multitudes embraced it, together with all the leading chiefs. There was a wonderful external reform; much of it merely external, though there was no inconsiderable element of real reform and piety. In the course of time, the support of the *chiefs* was, to a considerable extent, withdrawn from evangelical religion, and even from external morality. With two or three most noble exceptions, our aristocracy now abets immorality—as aristocracy in most lands does.

"*The foreign element*, also, has increased upon us, till the greater part of the wealth of the Islands is in their hands, or in the hands of their children, born here. Most of this foreign blood is debauched, and assists in debauching the nation. The foreign population consists principally of men, and men without virtuous principle, though many of them are very 'clever.' Some are men of education, which, combined with their wealth, increases their influence. Then there is the large seafaring population, which comes and goes each spring and fall, bringing untold sin and woe.

"Even the new *religions*, which have been introduced, have tended in some degree to overthrow ideas of morality, by admitting to their communions men of publicly immoral character. And in addition to all, and more potent than all, a large part of the offices within the control of the present administration are filled by men whose moral characters will not bear examination—men who, in matters of temperance and morality, violate, almost openly, the laws they are set to execute. The Government is corrupt and corrupting. The 'Law to Mitigate' the evils of prostitution is but a law licensing prostitution, and is another of the measures which have helped to corrupt the national conscience.

"In view of all these untoward influences, it is no matter of surprise that thousands of our young women are corrupted by men from Christian lands; nor is it to be wondered at that the tone of national morality has been relaxed. Individuals and families not firmly fixed on religious principle must be expected to give way, and even those who are so, will inevitably feel the effect of such general relaxation. And this does not hold true of our *native* society and our *native* churches alone.

"It is true that there is great immorality. It is true that there is an increasing disregard of the rite of marriage. It is even true, that with all our efforts, some of these evils, from time to time, crop out in our churches. It would be strange if they did not. It would also be strange if, in the many churches now under a native ministry, this matter were always dealt with in the promptest and most decisive manner—though I do not know that this has as yet been charged by our enemies.

"Notwithstanding all this, which is certainly terrible enough, it must not be admitted that there is no virtue here, nor must the impression be given that the power of true virtue is not increasing. Notwithstanding the general outward relaxation of law, the number of virtuous individuals and virtuous families has doubtless been steadily increasing from the beginning of the missionary work among this people. The churches were, probably, taken as a whole, never so free from immoralities as they are now. The breakwater against the terrible ocean of license, which surged around our Hawaiian Zion, has been laid deep and permanent. It has in places so nearly reached the surface, that female *virtue* is a known quantity on these sunny isles, where, a few years ago, the *name* was unknown and the *fact* unheard of. Virtue that stands these trials *is virtue*. Our preachers, whether foreign or native, give no uncertain sound on questions of morality. A public sentiment is being gradually created, by the influence of the Gospel, assisted by the teachings and example of a number from foreign lands, in spite of the terrible counter influences of which I have spoken. There are many parents willing to make effort and to practise self-denial, to have their children kept from vice, and to raise them above the vicious community around. We do not open a school for boys or girls, but it is filled to its utmost capacity; and many apply for admission who cannot be received.

"But for the conserving effects of the Gospel, during the last half-century, there would have been now scarce an Hawaiian left to tell the story of the extinction of the race, through foreign vices grafted upon native depravity. That the race still continues to decrease is no wonder; but that it is in existence to-day, with many manifestations of true Christianity, is one of the modern miracles of grace. That there is so much vice and immorality should astonish no one; but that there is any virtue, any piety, any civilisation, should cause us to shout over the triumphs of redeeming mercy.

"And we should not allow a desponding thought with reference to the future. The aboriginal race will continue to diminish; vice will continue its depredations; the new conditions of civilisation will continue to prove fatal to still another portion of the natives; but a certain part will struggle above these depressing influences. There will be pure Hawaiian blood here for generations yet, while many families will grow up of a mixed origin, with a steadily increasing intelligence and virtue. We are labouring not alone for Hawaiians of the present, but with an eye to the Anglo-Hawaiians of the future; and the higher we lift the Hawaiian race, the more influence do we exert for good on the people who are to succeed them.

"Why should we be more disconsolate in working for a dying people than for a dying individual? If this race is, in some sense, to become extinct, we will only the more earnestly labour for it, and lay it to rest with Christian burial. Its history has been a marvellous one, shedding great glory on the missionary enterprise. Its frailties, no less than its virtues, come from its being one of the most *impressible* of races, easily influenced to good, and too easily drawn to evil. With so much amiability, and with, now, so many Christian advantages, we may yet hope for much from the Hawaiian—the Hawaiian nation and the Hawaiian church."

In confirmation of the more trying of Dr. Gulick's statements, the following passages will be given also, from a letter written at about the same time by one of the fathers in the Hawaiian mission:

"The present is, as you are aware, emphatically a time of temptation on a gigantic scale. The powers of darkness rule the hour, and *the King will have it so*. Moreover, his officers, in several instances, have confessed to me that they *have no power to make a single change for the better*. Judge ——, associate justice of the supreme court, when I consulted him in regard to some of these awful crimes that are openly stalking through the land, confessed that he had no power to aid us; and he significantly added, as the utmost he could do for us, that he strongly advised me *to put the whole matter into the public papers, and keep it there!* As he has gone to his grave, no harm can come from thus referring to his advice.

"A large part of the Government officers, in all this part of our island, are notoriously addicted to drunkenness and other vices. This is true of foreign as well as native officers. We are having, therefore, most fearfully acted out the sentiment promulgated by the present King when he was Minister of the Interior, that morals had nothing to do with fitness for office, and would weigh nothing with him, *pro* or *con.*, in selecting men for the posts to be filled by him.

"You can readily understand, therefore, how fierce are the assaults of the adversary upon the cause of truth in these days. Never, during the

past twenty-six years, has there been anything like it in the Islands. The summing-up of the reports read before our General Association in June last, were absolutely frightful, touching these matters.

"You will naturally inquire how the churches bear the terrible ordeal. By the grace of God, not a few of his professed people have thus far resisted the pressure brought to bear upon them by the powers of darkness; and doubtless many will so be kept to the end. Yet it cannot be denied that the havoc has been fearful in portions of our Zion. Of some of our churches scarcely more than a name remains; and in some others, the signs of spiritual disease are so many, that dissolution would hardly surprise us at any time."

"The Board of Education have made a most wretched failure in their experiments with our schools. But little more than two years have elapsed since they put all missionary influence, in the matter of public education, under their feet, and assumed the entire control of public educational affairs, making one of our bitterest foes their executive agent. And now the country public schools are reduced to a mere nullity, a name, a sham. Never was failure more complete. The school-tax is in the hands of immoral, and in every way unfit men, who somehow manage to use up the yearly amount in from four to six months; and then the children are left to seek mischief only, whilst retrograding towards the ignorance of barbarism."

THE MEETINGS OF SOCIETIES.

THERE has been nothing of extraordinary interest to report during the present year in regard to the various fields of operation of our now numerous societies. There has, however, been a remarkable increase of their annual incomes. There are no exceptions to this increase as regards our larger societies, and but few as regards even the smaller.

THE FOLLOWING IS THE ABSTRACT STATEMENT OF THE INCOMES OF THE SOCIETIES, SO FAR AS REPORTED, FOR THE YEARS 1868 AND 1867:—

	1868.	1867.	Increase.	Decrease.
	£	£	£	£
The British and Foreign Bible Society (Receipts from ordinary sources, subscriptions and sales) ...	179,718	171,924	7,794	.....
The Religious Tract Society (subscriptions and sales)	113,092	110,775	2,317	.....
FOREIGN MISSIONS.				
Church Missionary Society	157,288	150,356	6,932	.....
Wesleyan Missionary Society	149,371	148,140	1,231	.....
Society for the Propagation of the Gospel	114,456	91,186	23,270	.....
London Missionary Society	111,306	78,959	32,347	.....
Baptist Missionary Society	34,912	30,105	4,807	.....
Free Church of Scotland Foreign Mission	19,530	.....	.....	.....
United Presbyterian Foreign Mission	21,418	.....	.....	.....
United Methodist Free Churches (Home and Foreign Missions)	10,052	.....	.....	.....
English Presbyterian Foreign Mission	5,283	.....	.....	.....
HOME MISSIONS.				
Church Pastoral-Aid Society	57,019	47,829	9,190	.....
London City Missions	36,464	34,960	1,504	.....
Irish Church Missions	25,577	22,507	3,070	.....
Irish Society	7,215	8,460	.....	1,245
Free Church of Scotland Home Mission	11,281	.....	.....	.....
United Presbyterian Home Mission	8,028	.....	.....	.....
Church of England Scripture Readers	13,440	12,355	1,085	.....
Home Missionary Society (Congregational)	7,027	7,541	.....	514
Irish Evangelical Society (Congregational)	2,763	2,633	130	.....
British and Irish Baptist Missions	4,394	.....	.....	.....

Jewish Missions.

	1868. £	1867. £	Increase. £	Decrease. £
London Jewish Society	36,075	33,640	2,435	.....
British Jewish Society	7,346	7,140	206	.....
Free Church of Scotland Jewish Mission	5,158	.....	.....	.....

Colonial and Continental Societies.

Colonial and Continental Church Society	34,120	33,640	480	.....
Foreign-Aid Society (Church of England)	2,315	2,424	... ..	109
Free Church of Scotland Colonial Mission	3,171	.....	.....	.....
Evangelical Continental Society (Congregational)	2,552	2,455	97	.....

Educational Societies.

Sunday-School Union (subscriptions and sales)	23,567	22,370	1,197	... ..
Book Society (subscriptions and sales)	8,991	.....	.....	.....
Congregational Board of Education	1,485	.....	.....	.....
British and Foreign School Society	14,490	13,583	907	.....
Free Church of Scotland Education Scheme	10,499	.....	.....	.....
Christian Vernacular Education Society for India	8,260	6,345	1,915	.....
Ragged School Union	6,885	.....	.....	.....
Church of England Sunday-School Institute	4,400	2,719	1,681	.....
India Female Normal School	3,378	.....	.....	.....
Home and Colonial School Society	9,011	.....	.....	.....
Royal Naval Female School	3,898	.....	.....	.....
Orphan Working School Society	1,440	.....	.....	.....
Church Education Society (Ireland)	44,169	45,619	.....	1,450

Miscellaneous Societies.

Aged Pilgrims' Society	4,789	.....	.....	.....
Lord's-Day Observance Society	1,732	1,418	314	.....
National Temperance League	3,852	3,252	550	.....
Church Building Society	8,422	.....	.....	.....
Reformatory and Refuge Union	5,008	.....	.....	.....
Protestant Alliance	2,034	1,821	213	.....
British Orphan Asylum	2,200	.....	.....	.....
Ragged, Church and Chapel Union	428	.....	.....	.....
Royal Naval Scripture Readers' Society	945	.....	.....	.....
Earlswood Asylum for Idiots	23,302	.....	.....	.....
London Orphan Asylum	2,463	.....	.....	.....
Naval and Military Bible Society	1,185	.....	.....	.....
Protestant Reformation Society	4,295	4,727	.....	.....
British Home for Incurables	6,100	6,007	93	.....
Working Men's Lord's-day Rest Association	813	916	.....	103
Bible Translation Society (Baptist)	1,654	1,554	110	.....
Systematic Beneficence Society	1,254	.....	.....	.....
Seaman's Christian Friends' Society	1,008	.....	.....	.. ...
British and Foreign Sailors' Society	4,285	.....	.....	.....
Peace Society	2,160	.....	.....	.....
Hibernian Bible Society	4,304	4,596	.....	292
Protestant Orphan Society (Irish)	5,954	5,518	436	.....
Liberation Society	8,564	.....	.....	.....
Church of England Scripture Readers' Association	13,440	12,355	1,085	.....

THE FOLLOWING ARE A FEW BRIEF EXTRACTS FROM SPEECHES BEARING ESPECIALLY UPON CHRISTIAN WORK AT HOME AND ABROAD.

The report of the British and Foreign Bible Society stated that the issues of the society for the year are as follow:—From the depôt at home, 1,351,989; from depôts abroad, 1,048,787—total, 2,400,776 copies. The total issues of the society now amount to 55,069,865 copies.

The Bishop of London said:—The work which this society has been able to do during the com-

paratively short period of its existence is certainly marvellous. These words of the report are perhaps as remarkable as any that could be penned : "During the present century ninety-five million copies of the sacred Scriptures, in whole or in part, have been put into circulation by Bible societies alone in various parts of the world." Compare that statement with the earlier part of the report, which states that at the beginning of the present century there were not more than four or five million copies of the sacred volume in the whole world. If men now reject the Word of God, at all events they have it placed before them. There is hardly a man, woman, or child in these islands who has not this inestimable treasure within reach ; and when we compare that state of things with the state of things 300 years ago, when there was the greatest unwillingness on the part of what then represented the National Church of these islands to spread the Word of God, how great reason have we to be thankful—first, for that great event of 300 years ago—that liberation from a dominion over our hearts and spirits which I fully believe will never be re-established in these realms. It is well to be on our guard ; but I have no fear that we shall fall into the primeval darkness from which our forefathers brought us out. Let no laxness on our part, no confidence in the goodness of our cause, lead us for a moment to relax our efforts, remembering how great was the evil from which we were delivered, and how miserable a thing it would be if we were to fall into it again.

The Rev. Dr. Raleigh spoke of the continuous vitality of the Bible :—It is composed of many parts, of more than sixty books, or letters, or tractates, written, I suppose, over forty generations of time in different countries, by persons in divers conditions of life, most of whom knew nothing of each other, and who certainly had no common plan about the building up of this grand architectural pile ; and yet when these are gathered together and bound into one, they do make a book with an idea, with development, with "continuity," to use a scientific word, through which a man with awakened faculty may read with an interest that shall rise to the very close, feeling the while that he is entertaining the thoughts and treading the very footsteps of God. As to the lack of any definition of inspiration, it has always appeared to me that it would be very strange indeed if we could define that Divine thing, the benefit of which we all get, and in which we all believe, for God has not defined it for us. And as to the inaccuracies, the discrepancies, and historical difficulties, be they what they may, it has always seemed to me that, even if it were allowed, which we by no means do allow, that they are nearly all that any reasonable critic could require, they do not in the least affect the real truths of evangelical history, they do not touch the real substance of the message. And, after all, my lord, it is that substance of the message that constitutes the life, and charm, and power, and spell of this book. It has a grand arena of external evidence, which I take leave to say has never been answered, never invalidated, although it has come to be—I know not how—the fashion to speak and write of it in a lofty and somewhat disdainful manner, as if it had been answered long ago, or as if these evidences were so utterly antiquated and inapplicable to forms of modern thought as no longer to deserve an answer. My lord, they have never been answered or invalidated. The argument from prophecy for the divinity of the Scriptures, the grand argument from miracles, that from the morals of the Gospel, that from the life of Jesus Christ, the whole conception of his character, and the presentation of it to the world by the men who have presented it,—these things stand like bulwarks and towers, for no man has been able to cast them down. But the one thing I want to say this morning, if I can, is this, that in addition to these outward evidences, the book has its inner light—the quick powers and the Divine, gracious adaptation, which, in spite of any argument that may be urged against them, take fast hold of the mind that is receptive, and give to the man an assurance deep, and in the end joyful, that the message is from God. This is the vital point, that in one way or the other the healing that is needed is afforded ; that the help is just according to the need if there be faith to take hold of the help that is needed ; that a man taking this book, and believing in it, and using it for daily guidance and nourishment through this troubled life can and does rise above what he would be without it. God makes him another man, a higher man with a nobler purpose, with a more throbbing zeal in his breast, and he does live by the aid of this book a life that he would not live without it, a life of justice, of gentleness, of goodness, of charity, of benevolence. And we claim all such men as evidences for the book.

The Rev. Dr. Fowler, of the American Bible Society, said :—The American Bible Society is now fifty-two years old. During the year prior to the last published report its receipts from all

sources, donations, and sales, were nearly £150,000. Its issues were about 2,250,000, and the whole of its issues during the period of its existence have been 25,000,000. May I be permitted, before concluding, to mention a recent occurrence? It was my very great pleasure and privilege, last Monday evening, to be present at the sitting of your House of Commons. I need not describe the main incidents or the main points of interest on that occasion, though those incidents and points of interest were so novel and so imposing to an American. I sat there wrapped in wonder and delight at the scene which was enacted before me, and the unmistakable skill and grace of the actors. But as I hung upon the lips of your political Chrysostom, how suddenly did I meet with a revulsion. Amongst the objections to the measure before the house was one substantially to this effect, that on the removal of exterior help Protestantism must be overwhelmed by Romanism. I must confess that all the Protestantism and all the religion within me revolted at that thought. The cry of my soul was "No, never!" I do not, of course, take it upon myself to say whether the external help of the church is essential or desirable to it or not, nor will I take it upon myself to say that if that help be withdrawn Protestantism may be exposed to increased attacks; but this I do say, that if the help of the state be withdrawn there will be power enough in Protestant truth at any time or anywhere to conquer Romanism. And I am sure I cannot mistake the sentiment of any true Briton, as I know I do not mistake the sentiment of any true American, when I say, "an open field, a fair fight, and God help the right."

The report of the Church Missionary Society stated:—The society has 151 mission stations, 282 European native and country-born clergymen, 19 European schoolmasters, lay agents, printers, &c.; 4 European female teachers (exclusive of missionaries' wives); 1,876 native-born catechists and teachers; and the number of communicants is at present 15,155.

Sir Arthur Cotton said:—Having traversed a large portion of India, I have had an opportunity of observing a great many of the missionaries, and as an engineer I have been so completely mixed up with the native population, that I have had more opportunity of knowing and entering into their feelings than many other Europeans. What I beg first to give my testimony to is the soundness of the church mission, and I may say of the missions generally, but especially would I testify to the real faithfulness, devotedness, true spirituality, patience, persevering faith, and love of the great body of the missionaries of this society. I have been in contact with several missions for years and years, and therefore can specially testify on this point. I also wish to testify to the wonderful state of India at this moment; the foundations are breaking up, and incomparably more than ever before is the present a moment of importance for the welfare of India, and consequently of England. And I can conscientiously say that this mission has done more for India than anything besides that England has yet done. It is impossible to overrate the effect on the country of the great changes which are taking place entirely through the influence of Christian teaching. There is a deluge of the two modern forms of Pharisees and Sadducees in the country, which is being filled with all the rubbish of tapes and aprons, and all those things; and the importance of the Church of England mission at this time in such a state of things, when the Government chaplains are thus occupied, cannot be over-estimated. With regard to the efficiency of your missionaries, I cannot but think that some pressure was wanted to compel the society to found a native mission. What we want is an indigenous mission; till we have established that, nothing is done. The testimonies to the value of the native missionaries and native catechists are innumerable, and I must also say that I think we are very apt indeed to falsely estimate the ministry of the native convert. A poor horsekeeper who is living the Gospel is an invaluable testimony in the country. It is this which tells upon the people around. He may not be speaking words, but he is living the Gospel, and is a testimony known of all men. And I think we are very apt to trust the native missionaries far too little, and to be too much inclined to wait till they have obtained a degree of knowledge which is by no means essential. A missionary once said to me, "I have sat in committee with two or three of our native missionaries, and I cannot help feeling astonished every moment and every hour to think that these men, whom we are taught to look down upon, are superior in everything that constitutes a valuable ministry. I know native ministers and catechists who are very able men."

Colonel Lake said that he had been officially connected with India for upwards of twenty-five years, and had witnessed most of the changes which had taken place during that period. He then briefly sketched the important events which

had occurred since his arrival in India, and dwelt upon the improvements being made—the formation of railways, the abundance of its material products, the development of its internal resources, and the great increase of its commercial wealth and revenue. In such a country, where, it had been said, there were more deities than men, had a native chief been put forward as the champion of Christianity, and his fellow countrymen listened to him with eagerness and avidity. They were even making efforts to introduce Christianity into their social circle. In the train of England's conquering armies had always gone the missionaries of Jesus Christ. Nineteen of the thirty mission stations in Bombay and Bengal had been founded since his arrival, and the number of missionaries in northern India had largely increased. The spirit of toleration was widely spreading among the native chiefs.

The Rev. Thomas Hobson, at the Wesleyan Missionary Meeting, gave some account of the mission with which he had long been connected in the Mysore :—We have, by the blessing of God, raised up in that land a native ministry. We send forth and proclaim the truth unto the people in their own tongue—the wonderful works of God, in a way exceedingly cheering. We have five young men now under a course of instruction. They have gone through one year's course, and by-and-by we hope they will be prepared for ordination. Having passed through a regular course of training, we hope to send them forth to proclaim the truth as it is in Jesus, under the grace of God, with mighty power. Then, sir, we have in that land a mission press. We not only proclaim the truth as it is in Jesus, but we circulate it through the length and breadth of the land. Millions of pages are in course of circulation without any expense to the mission fund. We are endeavouring, by God's grace, to educate the rising generation—to train them up in the way in which they ought to go. We have girls' schools under the special superintendence of the missionary's wife. We have free orphanages. In our vernacular schools the Word of God is taught, and portions of that Word are committed to memory.

The Rev. M. T. Radcliffe thus referred to the Fiji mission :—I find that the mission commenced in 1835, and that we have sent from first to last about forty missionary agents. We have spent on that mission a net sum, allowing a large amount for the contributions of the Fijian church, of about £108,000. Now, what have we to show for that money? To begin with the top, there is the King of Fiji, a Methodist; his name is Ebenezer, and hitherto the Lord has helped him. Then there is his Queen, a Methodist too; her name is Lydia, for the Lord hath opened her heart. There is the Word of God translated into the language understood by the people; there are laws of civilisation rising and taking due form in beautiful crystallisation, if I might so speak—protecting human life in its sacredness where cannibalism formerly reigned without any interruption whatever. Then we have native missionaries and assistant missionaries, 45 in Fiji; we have 653 Fijian local preachers; we have 663 Fijian catechists; we have 1,025 Fijian day-school teachers; we have 22,000 in church fellowship, with 1,909 class leaders; we have 36,000 in our schools; and we have 90,000 listening to the Gospel of Christ. And all this for the expenditure of a sum that would build only a small section of a modern iron-clad ship of the line.

The Rev. J. S. Banks thus spoke of English rule in India :—I believe it is the simple truth, the plain fact, to say that the English rule, as a whole, in the East, whether popular or not, is eminently just. I know that sometimes there are English courts in that land which are anything but courts of justice,—rather sinks of corruption; sometimes the decision still goes more by the weight of the bribe than the weight of the evidence; but these are indeed the rare exceptions, and you will find the natives, as a whole, exonerating the English character. I have found in the course of my village preaching that natives have said to me: "We know the English magistrate does not intend to harm us; he does not wish us any injury; it is these wicked Brahmins, these cursed Brahmins, who have the English gentlemen by the ear, and who deceive him and plunder us." I hold that that is a grand character,—that character for justice; and many a time in the interior of India I have felt proud of my English blood in hearing that testimony from native lips. And then what was the state of the people in this respect in former days? I may use very strong language, but the very strongest language which any of us could use would be too weak, too poor, to describe to you the tyranny, the execrable tyranny, to which those millions were subjected. Take the very worst European government in the worst spots—Russia in Poland, or Austria in Venice, or the Bourbons in Spain and Italy, or Spain in Mexico;—these are all either departed or departing; and yet any of them would be mildness and purity

itself in comparison with the corrupt Eastern governments, such as Eastern missionaries have seen. There was not one of those 180 millions who did not hold his wife and children and his fields at the daily caprice of a sensual, lustful, brutal tyrant. Now there is not one of those 180 millions who is not as much a subject of Queen Victoria as you and I, and blessed with a government that is not only just and righteous, but partial to the weak.

The Rev. Mr. Kerry, of Calcutta, at the Baptist Meeting, thus spoke of the zenana work :— I have never been able to preach to any Hindoo women in India. You cannot address the words of life and mercy to them ; and until very lately even the wives and daughters of missionaries and others, who had at heart the best interests of the people, could do nothing effectually for them. Many attempts were made ; great expenditure, much sacrifice of time and labour ; but practically it was a failure. A wondrous change has taken place. In Calcutta there are 300 houses of the Hindoos to which Christian women may go, taking the Word of Life, and teaching the way of salvation. Twelve hundred men and girls in these zenanas receive instruction, which must be blessed to them, because God has said that his Word shall not return unto Him void, but shall accomplish that which He pleases, and prosper in the thing to which He has sent it. One could almost envy these noble-minded women, like Mrs. Sale and Miss Leslie—one the wife of one of our ablest missionaries, the other the daughter of our oldest missionary—women with apostolic zeal and spirit, who go forth day by day to this work, which is one of the most trying, arduous, and perilous of all the Christian agencies in India. I would that the Christian women of this country understood the degradation, the sufferings and sorrows of women in India, in consequence of the foul and hateful system of religion which has so enchained their minds that they have themselves helped to strengthen the bonds by which they are enslaved.

The report of the Religious Tract Society stated that the number of publications issued from the Depository during the past year amounted to 40,991,763—being an increase of 2,271,272 over last year. If to these be added the number of probable issues in foreign countries, the amount will be about 46,991,763 ; and the proximate circulation from the formation of the society, 1,238,990,000.

The Rev. Dr. Mullens, Secretary of the London Missionary Society, spoke at the meeting of the Tract Society on religious literature in India :— There were at least twelve tract societies working in India, while those of Calcutta, Bombay and Allahabad, were exercising a widespread influence, and carrying on very extensive operations. The Tract Society of Bengal assisted the operations of more than 100 missionaries ; that of Madras assisted the operations of about 156 ; and they might imagine for themselves what a large amount of influence was placed, through the agency of that society's publications, in the hands of the numerous English missionaries, with all the catechists and all the various machinery for carrying on the work in at least twelve languages of prime importance—languages in which the circulation of the tracts of that society or its auxiliaries was being annually increased. Let them look at the people of India. Those people were for the most part idolators ; and how were the missionaries to provide a suitable literature for the Hindoos and Mahommedans, except through such an agency as that ? There were, too, more than 200,000 Christions in India ; and how was a suitable literature to be provided for them ? And then there was an opening of a most interesting kind among the native women of India. All who were acquainted with that remarkable work must feel thankful that, in the good providence of God, such a deep impression had been made by the diffusion of truth and general knowledge, and especially by the arguments and discussions which had been raised on the subject of idolatry, and the necessity of true soul-enlightenment, by the missionaries for a long series of years. He was thankful to know personally that there had been a great change of late years in the centres of light in India with regard to the question of female education. Some years ago it was found that in the best native families in Calcutta there were a great number of ladies who had been taught by their brothers, their cousins, or their husbands, to read, and at last this movement had grown to such an extent that the wives of missionaries were not only permitted, but actually invited, to pay regular visits to native households, in order that the ladies of the family and their neighbours might, through their assistance, become well educated—not merely taught to read, but taught to think, and, in a quiet way, acquire a knowledge of the Gospel itself. He rejoiced to know that this movement had continued up to the present time. He believed that there were now twelve or thirteen ladies belonging to missionaries in Calcutta engaged in paying such

visits as he had referred to, and that there were nearly 300 ladies under their training, while there were hundreds of girls belonging to the most respectable native families attending their schools. A few years ago that movement was almost entirely confined to Calcutta ; it was now going on in Madras, and it extended to Bangalore, Delhi, and other places in northern India. The report would show how, in the last year, that most useful and important opening had been taken advantage of by the wives of missionaries, and how, in a quiet manner, the truth was beginning to enlighten the dark minds of that sex to whom had for ages been denied any participation in knowledge. He was thankful that the light of truth had found such openings. Here, in England, persons often expressed fears, as speakers had done that evening, of the influence of foul literature ; but, in contending with Hinduism, the missionaries had fought against a literature such as England did not, and, he trusted, never would contain—a literature far fouler and blacker than any which was issued by the worst publishing houses in this country.

The Report of the London City Mission stated that the following was a summary of the agency and the work done for the year :—Missionaries, 355 ; hours spent in domiciliary visitation, 499,392 ; visits paid, 1,969,648 ; of which to the sick and dying, 236,736 ; Scriptures distributed, 9,799 ; religious tracts distributed, 2,794,873 ; books lent, 50,843 ; in-door meetings and Bible-classes held, 37,111 ; average attendance at ditto, 29 ; gross attendance at ditto, 1,095,060 ; additional in-door meetings in factories, workhouses, penitentiaries, &c., 16,251 ; out-door services held, 3914 ; average attendance at ditto, 98 ; gross attendance at ditto, 383,556 ; readings of Scripture in visitation, 619,629 ; new communicants, 1,440 ; restored to church communion, 224 ; families induced to commence family prayer, 676 ; drunkards reclaimed, 1335 ; unmarried couples induced to marry, 270 ; fallen females admitted to asylums, restored to their homes, or otherwise rescued, 539 ; shops closed on the Lord's-day, 170 ; children sent to schools, 9,202 ; adults visited, who died, 6,882 ; of whom, visited by the missionary *only*, 2,329 ; the proportion visited by the missionary *only*, above 1 in 3.

The Rev. Mr. Muirhead, who has spent twenty-one years in the city of Shanghai, spoke thus of the condition of China, at the meeting of the London Missionary Society :—It appears most clearly to me that China is the great mission-field of the world. Its vastness, its population, its standard of intelligence, its moral and religious characteristics, place it strongly in this point of view, and furnish an urgent call on the work and service of the Christian church. Long was that country closed against all external influence, and a keen and jealous eye was kept over every attempt at encroachment from without. In the good providence of God that wall of partition has been broken down, and an entrance has been granted to a large extent to our politicians, our merchants, and our missionaries. Such of us as have lived long in the country, and remember the *régime* of former days, are utterly amazed at what has occurred within recent times, leading us to hope that the future is charged with still greater and more glorious results. But what is the information we have gained of China, as its gates have been thrown open, and we have been brought into more familiar and practical contact with the people ? In so far as its peculiar civilisation is concerned, the more attentively we study it, the more we are filled with astonishment at its character and results. We find a third of the human race under a system of training, education, government, and laws of the greatest antiquity, of a highly commendable kind, which has tended to conserve and increase them as a nation in numbers and prosperity to such a degree as to be without a parallel in the history of the world. All the changes that have taken place in the country during hundreds and thousands of years have not served in any material way to alter or modify the groundwork of their internal polity, or the principles of their social and domestic constitution. The consequence is, that we observe a nation distinguished by a civilisation indeed unique and peculiar, but which is remarkably adapted to their state and circumstances, and under the influence of which they have advanced in learning and refinement, in the science of government and legislation, in the arts and applications of industry, in trade and commercial enterprise, and more in the professed appreciation of high-toned morality and virtue. In regard to God and divine things, speculation and reason have done their utmost, yet all to little purpose. Atheism and pantheism, the deification of heaven and earth, ancestral worship, sacrifices to their most noted worthies on the one hand, and idolatry and superstition of many kinds on the other, make up the sum of their religion, and constitute their highest ideas of duty and obligation. Apart from all the moral debasement occasioned by such a state of things, the case is

well described by the apostle in these words, "The world by wisdom knew not God;" or when, by the light of tradition, they knew God, they glorified Him not as God, but "became vain in their imaginations, and their foolish heart was hardened; professing themselves to be wise, they became fools, and changed the truth of God into a lie, worshipping and serving the creature more than the Creator, who is God over all, blessed for ever." This is the veritable condition of China, with its four hundred millions of people; all classes are infected with the same religious blindness, plunged in the same ignorance and error, alienated alike from God and godliness. . . . Regarding our work as a whole, as engaged in by the missionary brethren at large, in and about Shanghai, not less than 1,200 have been received into the profession of Christianity, and the credible acknowledgment of faith in Christ. Much suffering has been entailed in connection with the late rebellion, which ravaged our immediate neighbourhood, broke up our mission stations, and numbers of the converts; still the work has been going on. I venture to say, in all truth and honesty, that many Christians in that part of the world give most pleasing evidence of having understoood and felt the power of the Gospel, and show by their prayers, their preaching, and their practice, that the profession of the faith in their case is not an empty name, but a veritable name. We have ample work in the public thoroughfares and open streets, where I have rejoiced many a time to speak to hundreds and thousands of Chinese in the freest possible way. Then there are the outlying towns and cities of the great province of which Shanghai is the maritime port, and it has been the joy of the missionary's soul to enter his boat and proceed north and south, east and west, to tell the glad tidings of redeeming love to listening and attentive audiences. But what is the effect of all these labours carried on, in particular, through a course of ten or fifteen years? I hesitate not to say that by means of these different efforts Christianity is now a felt and experienced thing in many a heart; it is known and recognised as an actual existence far and wide, and it is manifesting itself as a rising power, increasing, expanding and transforming in its effects far and near. I rejoice to be able to speak in the same strain of other parts of China which I have been privileged to visit; Canton, Bankow, Tientsin, and Pekin are noble fields of missionary labour, having an immense population with avenues to the teeming millions in the interior. These places are occupied by our own and other brethren with the means at their disposal as they can best allow. It is, indeed, gratifying to perceive by means of such associations, that hundreds of thousands are being brought within the intelligible sound of the Gospel, and not a few are being led to the sincere and solemn profession of the faith. It has been very gratifying to me to meet these converts, and witness the effects of missionary work in these new and distant lands. Ningpo, Fouchou, and Amoy also present the most encouraging fields, not only by the converts that have been made, but by the extension and ramification of the missions. Lines and stations are being spread from post to post, until we hope that the time may come when the telegraphic message of the Gospel shall be conveyed to one and all.

The Rev. Mr. Jones, missionary in Benares, thus referred, at the London Missionary Meeting, to progress in India:—Now in India, amongst the natives themselves, no one that goes there can ever go over there, if he has his eyes open,—but remember, all people that go to India have not their eyes open,—but all that go there with their eyes open cannot come from there without feeling that the natives are themselves beginning to feel the evil of their own religion. I have a lecture in my possession, delivered to a native congregation, educated natives in Benares, by a native, in which he calls that holy city of Benares the most corrupt city on the face of the earth. He spoke of the idols, he spoke of the temples, he spoke of the priests, and of all these things, as the curse that is resting upon the people. Now, when a native stands up in the midst of educated natives in the holiest city of India, to tell them all this, you will say there is a feeling that there is something wrong, and that is the first step towards improvement. Not only is there a feeling that things are not right, and a craving after improvement among the natives themselves, but many of the natives are improving vastly too. There is no time for me to describe that great society that has been formed in Calcutta, and which I believe is felt to be a great power in India; but there are a number of natives who are well educated, who have become acquainted with Christianity to a very great extent. They have formed themselves into a society of worshippers of one God—that is what they call themselves. Now, these natives have a creed. They believe in one God. They believe that all men are brothers in the presence of that one God. They believe, also, that the one God can hear prayer, and answer it. They believe,

also, that that God has a sympathy with his children, and that He can hear prayer for help, spiritual help, to keep man from sin. They believe all that. Now, where did they get that creed? They got it from the Bible. When I look back upon Hindoo philosophy, and see the pantheism that pervades the whole of it; when I look back to the mythology of the Hindoos, what do I see? We see nothing of these things coming out distinctly as these young men now profess them and preach them out to the world; where did they get them? They got them from the Bible. But not only do they believe these things, but they believe in aggressive work on behalf of other men—that is, they have learned the grand lesson of self-denial and self-sacrifice to some extent, and Christianity alone teaches that to men. And, although they do not believe in Christianity as yet, still they have taken the whole that constitutes their strength from Christianity, and it is working towards Christianity. These men send their missionaries round the country. There are large cities in Northern India where these missionaries go and preach to the people. Preach what? Against idolatry, against caste, against female degradation, on behalf of marriage, on behalf of female education,—all these things they preach, and do our work. Why? Because they have learned it from the Bible. Now, in the face of those things, will any one say that there is not an immense progress made by Christianity in India? Number our churches if you like, number our native converts if you like, number the scholars of our schools if you like, and this will tell you that there is progress. But look also at the great result in raising the tone of the people, a better feeling in the people, and you will see that Christianity has made an immense stride in India.

He thus described some of the aboriginal tribes in Sangroole, a valley in the southern part of Mirzapore:—There are tribes thirty miles south of the house we have built. There is one tribe of 3,000, so barbarous that they live wild in the forest, without houses, without clothes, without agriculture, without any villages to dwell in; they run wild through these woods. I went among those people; I travelled about 400 miles three years ago to see the state of those people. I passed through that tribe; I passed beyond that to another tribe, where I found the moral degradation of the people terrible. Why, I have gone to a village there and found every man, woman, and child religiously drunk. I say "religiously" because it is a religious institution with them; and not only so, but the priests of that tribe are bound to be drunk always. They are not allowed to be sober one moment. I tried to keep a priest with me once there, and the moment the man felt himself getting right he went off and got more. I asked the reason of that, and they said, "Why, the hobgoblins or demons they worship are such that if the priest is not always in that state, why they get angry with him." Really I could not help feeling with shame on my face among those oppressed people that there were many people in this country who would have made splendid priests for them.

PROTESTANT MISSIONS IN ABYSSINIA.

As the name of the late "Emperor" Theodore will for ever be associated with that chapter in the history of Abyssinian missions which is just terminating, we shall commence this article by briefly sketching the leading incidents in his eventful life.

In a dispatch from the Consul Plowden to the Earl of Clarendon, dated June 25, 1855, Theodore's character and career were depicted with a friendly pen. He was reported to be "young in years, vigorous in all manly exercises, of a striking countenance, peculiarly polite and engaging when pleased, and mostly displaying great tact and delicacy." He was further described as of untiring energy, both mental and bodily, and of boundless "personal and moral daring." At that period he had not greatly degenerated, yet even then certain evil tendencies were distinctly apparent. "The worst points in his character are his violent anger at times, his unyielding pride as regards his kingly and divine right, and his fanatical religious zeal."

His native name was Dedjatj Kassai, to which he added, or for which he substituted, the titles of Negus and Theodorus. Attracting public notice first as governor of the provinces near Sennaar he shook off the authority of the Queen, mother

of Ras Ali, and held his own against her by force of arms. At a subsequent period the Ras himself was wholly defeated by the bold rebel. Step by step Theodore went on, till all the north of Abyssinia was under his authority. He had now but one rival, Ubye, whom he defeated and imprisoned in February, 1855, and was then anointed by the Coptic Bishop, Emperor of Ethiopia. After perusing the history of the Jesuits in Abyssinia, he decided that no Roman Catholic priests should teach in his dominions, and ordered the native Abyssinians who had adopted that creed to return to the Coptic church. Foreigners he allowed to exercise their own religion, but forbad them to preach contrary to the doctrines of the native church. The Mahommedans he hoped to subdue, after which he meant to give them the option of quitting the Abyssinian territory, or embracing Christianity. Entertaining such views, he was manifestly a man likely to become dangerous to any missionaries who might enter his territory; and with his high notions of kingly power, his belief in his invincibility, and his fixed resolve to attempt the conquest of Egypt and Palestine, he was clearly one not at all unlikely to act in an undiplomatic way to any political functionaries whom the civilised governments of Europe might accredit to his court.

Before the rise of Theodore to power, a suggestion made by Dr. Beke in 1846, in regard to the appointment of a British Consulate to Abyssinia, had been acted on;* and in 1847 Mr. Plowden had been appointed to the office, and had taken charge during the following year. On the fall of Ras Ali, to whom he had been a good friend, he entered into relations with King Theodore, who treated him with kindness. Nevertheless, his Abyssinian career came to an unhappy close. In February, 1860, while marching with a small body of attendants, he was attacked by a large force, led by a chief named Garred, and was wounded and taken prisoner. Theodore generously ransomed him; but his restoration to liberty did not save his life, for he died during the following month of his wounds. Before that year was out Theodore had marched against the successful chief, the advanced guard of his army being led by Mr. Plowden's intimate friend, Mr. John E. Bell, a retired officer in the Indian navy, who, in the brief conflict that ensued, killed Garred with his own hand, but was himself slain a few moments afterwards by the fallen chief's brothers. The death of Mr. Bell operated most unhappily on both parties in the contest, for there was no one to control the savage disposition of Theodore when he found himself, as he speedily did, victor in the struggle. After putting to death Garred's brothers, though they were his own cousins, he gave orders for the massacre of the whole force that had surrendered, which, by his own account, amounted to 1,500 fighting men, or, in the Rev. Mr Stern's opinion, 3,000. He supposed the news of this butchery would be pleasing to our countrymen—while every one of them, of course, looked on it with the same feelings as those expressed by Jacob in retrospect of the treacherous and sanguinary conduct of his sons—Simeon and Levi—to the Shechemites: "O my soul come not thou into their secret; unto their assembly, mine honour be not thou united .... Cursed be their anger for it was fierce, and their wrath for it was cruel."

When the news of Mr. Plowden's death became known at home, Captain Charles Duncau Cameron, who had been on the staff of Sir Fenwick Williams, the hero of Kars, was appointed his successor. He was gazetted on June 24th, 1860, and on February 9th, 1862, two years later, reached the island of Massowah, off the Abyssinian coast, which he was directed to make the headquarters of his Consulate. He was not, however, precluded from visiting the interior; indeed, he was commissioned to bear from the British Government certain presents to Theodore.

It is now requisite that we introduce upon the scene the several missionaries whose fate after a time became so closely linked to that of Consul Cameron. When King Theodore applied to be crowned Emperor in the early part of 1855, the Aboona, to whom the request was made, consented to officiate at the ceremony only on the condition that the new sovereign should commence his reign with the expulsion of the Romish missionaries from Abyssinia. He carried out his engagement; and just as the Romanists departed, Dr. Krapf, spoken of in a former article, who had been compelled to leave Tigré and Shoa, entered Theodore's dominions accompanied by a new labourer—the Rev. Martin Flad. They had been sent out by Bishop Gobat, who never lost his interest in Abyssinia after his promotion to the

* See p. 19 of *The British Captives in Abyssinia.* By Charles T. Beke, Ph.D., F.S.A., Fellow and Medalist of the Royal Geographical Society. Author of "Origines Biblicæ," "The Sources of the Nile," &c. Second Edition. London: Longmans, Green, Reader, & Dyer. 1867. To this work we have been indebted for various facts mentioned in this article.

Protestant Bishopric of Jerusalem. Application was made to the Aboona for leave to establish the mission, which was, in the main, to consist not of ordained clergymen, but of ordinary artisans, who, supporting themselves by their several handicrafts, were to spend their leisure in teaching, reading, and distributing the Scriptures, of which a supply, valued at £1,000 sterling, had been furnished them by the British and Foreign Bible Society. The first batch of laymen arrived in the country from Germany, in April, 1856; others followed; and, by the year 1860, there were six of them in all.

Encouraged by the success which had attended this effort of Bishop Gobat's, the London Society for Promoting Christianity among the Jews sent out the Rev. Henry A. Stern to ask leave to establish a mission among the Jewish population of Abyssinia—who are called Falashas, from the Ethiopic word *falas*, which signifies exile. Obtaining from Theodore and the Aboona the permission he solicited, he returned home to take measures for the proper establishment of his mission. While here he published an interesting volume,* various passages of which, read in the light of recent events, excite strange emotions. There is one regarding Theodore, which shows how different might have been his fate, had he listened to good counsel.

"In the afternoon Mr. Bell and myself were summoned to the royal tent, where for some time we conversed on several of the most important articles of our faith. I was quite astonished to find that his Majesty was well acquainted with many portions of God's Holy Word; and though his religious knowledge partook deeply of the superstitions and errors of his church, yet it was quite evident that he had studied the Bible, and had also received a good impression from its sacred contents. I mentioned to him some of the results of modern missions; and if he had won a great battle he could not have manifested greater delight and pleasure than he expressed on hearing of the achievements of the Gospel, and the triumphs of the Cross.

"During our conversation I incidentally alluded to the promise, 'Ethiopia shall soon stretch out her hands unto God.' On hearing the quotation, his whole countenance, usually stern and grave, assumed a happy and smiling expression, and, as if engaged in some deep reflection, he made a short pause in our conversation, and then exclaimed, in a tone in which mistaken piety and ardent zeal were evidently blent, 'Let God give victory to my arms and peace to my empire, and the Cross shall not lack support in this country.'" —Pp. 60-61. This was in 1860.

Referring to a period a year later, Mr. Stern pays a high compliment to Mr. Flad and his partner, "a well-educated and self-denying deaconess from Dr. Fleidner's excellent institute at Kaiserswerth," for their unwearied labours continued during the six previous years. In April, 1863, Mr. Stern himself again reached Abyssinia, this time accompanied by Mr. and Mrs. Rosenthal. Subsequently a Scottish mission was established, the agents being Messrs. Steiger and Brandeis. Some variance arose between Bishop Gobat's lay missionaries and Mr. Stern, the latter being of opinion that the artisans had become too much secularised, and Mr. Flad transferred his services to the mission founded by Mr. Stern.

Soon after the arrival of Mr. Stern, a political storm involved the mission in its consequences, and brought on that sad series of events which ultimately necessitated our invasion of Abyssinia. It were out of place here to enter on the subject further than to state that Theodore's first quarrel was with the British Government, which had imprudently neglected to answer a letter of his to the Queen; next he fancied that the Consul, when on a visit to a province called Bogos, the ownership of which was disputed between the Turks and Theodore, had intrigued with the former against him (a manifestly improbable supposition); and new misunderstandings perpetually arose, as is wont to be the case in quarrels. For a time the Consul was virtually a prisoner on parole. About the 20th of September, 1863, Mr. Stern, returning to his headquarters Genda, from an evangelistic tour, was summoned with the rest of the Europeans to Gondar to hear the reading of a letter from the Government of Napoleon III. to Theodore. The letter proving unsatisfactory, the French consul and a French physician were peremptorily ordered to quit Abyssinia. In October [1863] a servant of Consul Cameron's, sent with letters to Massowah, was seized by a provincial governor, and the letters taken from him. Theodore, being applied to, approved of this lawless measure, and gave orders to follow it up by beating the servant. A few days before the latter

* *Wanderings among the Falashas in Abyssinia, together with a Description of the Country and its various Inhabitants.* Illustrated by a map and twenty engravings of scenes and persons, taken on the spot. By the Rev. Henry A. Stern. London: Wertheim, Macintosh & Hunt. 1862.

outrage, Mr. Stern had resolved to return to the coast, and actually set out on his journey; but seeing the royal tent glittering on a hill-top, in the sunlight, he felt it would look disrespectful to proceed without saluting his Majesty. By an unhappy coincidence it was the very evening of the day on which Consul Cameron's servant had been beaten. The King came out with a frown upon his countenance, and, within ten minutes afterwards, Mr. Stern had the horror of seeing his two servants put to death. Probably the possession of uncontrolled power had induced in Theodore a morbid irritability constituting real insanity. But to return to Mr. Stern. He says: "The gloom of approaching night, the rattling of the sticks, and my own doubtful fate, prompted me to put my hand mechanically to my lips, or, as it was said, to put a finger into my mouth. This was construed into a crime" (in Abyssinia it is held to threaten revenge), "and in less time than these words take to pen, I was stript, beaten, and lay almost lifeless on the ground."* We need not harrow the feelings by entering into further details of the ill-treatment to which Mr. Stern was subjected on that memorable evening; suffice it to say that the scene of suffering ended by his being chained to a soldier.

When some time afterwards the King's anger against him seemed on the eve of being exhausted and the expected arrival of a reply to the long-unanswered letter had inspired hopes of his release, a new and more aggravated complaint against him arose—his papers had been seized, and, being examined, were found to contain some true but uncourtly observations regarding his Majesty. He was therefore brought out to be tried for his life. His heart sunk within him as, when brought before the tribunal, he saw his friend and brother Mr. Rosenthal in chains. The latter had been arrested on the charge, that, in writing to a relative in London, he had made some reflections on his Majesty's private life. Even Mrs. Flad was arraigned before the same court, because about a year before she had written to Mr. Stern a note, imprudently left undestroyed, in which she stated that the Abyssinian Lion had degenerated into a tiger. She was immediately pardoned for her husband's sake; but Messrs. Stern and Rosenthal were found guilty, and thoughts were seriously entertained of putting them to death. The arrest of Mr. Rosenthal and most of the other missionaries, with the wife of one of them (Mrs. Flad), took place on November the 13th, 1863; and on January 1st, 1864—the fierceness of the tyrant still increasing—all the other Europeans in the country more or less closely connected with England, not excepting the Consul, were also seized, their papers at the same time being examined, and their goods confiscated. From that time till recently, as all our readers are aware, these unhappy sojourners in Abyssinia were, with an occasional momentary restoration to partial liberty, kept as captives, generally in chains, despite all the efforts put forth by our Government for their release. We take from a letter of the Rev. Mr. Stern's, dated Amba Magdala, May 30th, 1865, a description of this prison-fort, recently captured with so much éclat by our soldiers:—

"As I am reminded of the approach of winter, I will give you a hasty sketch of the place where we and upwards of 200 unhappy natives of all ranks and conditions may have to pass the ensuing inclement season of winter. Just picture to your imagination an isolated locality rising out of the midst of a jumble of conical hills, deep ravines, and serrated ridges, and you have Amba Magdala. On the summit there are clusters of thatched huts, occupied by about 1,000 troops. Not far from the church, which you recognise by an apex surmounted by a glittering cross, you gaze on a mass of wretched hovels that stand in striking contrast around four spacious circular dwellings; you approach a few steps nearer, and you behold a strong thorn fence guarded by groups of sooty soldiers, close to whom lie basking in the sun bands of unfortunates loaded with galling fetters. This is the royal prison. Those wretched huts outside the enclosure are occupied by the *élite* of the prisoners during the day; but towards evening all must repair within the fence, where, after being counted, they are driven like wild beasts within the reeking walls of those conically-shaped structures. Insects, and all that is repulsive, of whatever name or colour, swarm in those jails; and really if Providence had not tempered human nature so as to render it capable of enduring every hardship, I believe even few Abyssinians would long resist the fatal influence of the poisonous atmosphere. By special favour we are allowed to make our abode close to the walls of one of these houses; and there, under a black wooden awning, Captain Cameron, Rosen-

* No. 4 of *Letters from the Captive Missionaries in Abyssinia*. Printed by the Committee of the "Abyssinian Captives Liberation Fund." Price 1s.—in aid of the fund. Second Edition. London: Purday. [No date.]

thal, Makerer, and myself pass the day and night, and the rest who have huts outside, only the night."—(P. 14 of the *Letters* already named.)

It was politically expedient not to leave standing a place where Europeans had been confined in fetters, and this is the reason why our troops have laid Amba Magdala in ruins, as they did the bazaar at Cabul, where the remains of a murdered British envoy had been publicly exposed to the derision of the Affghan mob.

The future of Abyssinian missions is necessarily dark. It is as yet premature to hint on what footing they should be reorganised; but, whatever arrangements may be ultimately adopted, we trust that, if possible, more Abyssinian fathers may be induced to send their sons as pupils to the excellent missionary institutions in Bombay. When the Johanna men basely deserted Dr. Livingstone, his Indian youths educated in a missionary school remained faithful; and we suspect we trace in the recent history of Abyssinia occasional notices of one or the other of the two Bombay-educated youths, Gabru and Maricha Warke, whose history was given in our previous number. Among those who accompanied Captain Cameron to the coast before the recent troubles began, Dr. Beke mentions "Mertcha, a son of Aito Warkye, an Armenian who settled in Abyssinia many years ago, and was known to me in Shoa—Mertcha himself having been educated in Bombay, and being one of the two persons who had interpreted into English the Emperor's letter to the Queen."—(*British Captives in Abyssinia*, pp. 80-81.) "And we suspect it is one or other of the same youths that Sir Bartle Frere alludes to when, as reported in the *Times* newspaper of Saturday, 25th April, 1868, he used language of which this is the abstract:—

"By way of showing the operation of Christian principle throughout the most remote regions of the world, he stated the circumstance of his having received a letter from General Merewether, in Abyssinia, in which he stated that a native chief had sent his Prime Minister to protect the rear of Sir Robert Napier's army, and furnish supplies. And who was that Prime Minister? He was an Abyssinian who *when a boy had been educated in Bombay.*"

Here is a ray of light in the midst of darkness—a streak in the Eastern horizon that heralds the approach of long deferred and much wished-for day.

JOTTINGS. By ORIENT.

No. II.

THE TRIBES ON THE NORTH-EAST FRONTIERS OF INDIA.

A PERSON desirous of visiting those "Frontiers" by way of Cachar, should he commence his tour between the months of June and October, might step on board a river steamer in Calcutta, and within ten or twelve days be put down at Silchar, the chief town of the Province of Cachar; having travelled from 370 to 400 miles. On his way he should have to pass through the tangled water-courses of the Soonder Bous in the Delta of the Lower Ganges; to cross the mighty Megna; to traverse the triangular and beautiful valley of Sylhet, enclosed by the low and evergreen ridges of the Tripura Hills on his right, and by the loftier and bleaker peaks of the Khasia Hills on his left; surrounded on the banks of the river by populous towns and villages, and by limitless plains covered with crops of rice, mustard, and linseed waving in the breeze.

He is at Silchar. Thence turning his eye to the North, he can discover the lofty chain of the Borail piercing the clouds; beyond which is situated Assaloo, the seat of power among the Northern tribes. Looking eastward, he can see at a greater distance the rocky and barren peaks of the Koupoies, and others of the Eastern tribes; beyond which, towards the rising sun, lies the picturesque valley of Munipoor; surrounded on all sides by the interesting clans of the mountains of the East. Now should the traveller wish to turn North, and visit the former first, he will have to commence a journey of six or seven days, most of it among steep and rugged mountain paths, mostly on foot, taking all his necessary supplies with him. Or should he desire to journey Eastward, the Cachar tea-planters, with their usual generosity, will supply him with ponies,

lodgings, and everything else for two days' tour, as far as the Jura Ghat; after which he must rely for the other six days on his Munipoori guides and porters, and upon his own resources.

But, before setting out for such distant frontier tribes, let us suppose that he is anxious to look about him for the nearest tribes. By an easy ride as far as Borokhola, or Khashpore, he will find, surrounding the foot of the Northern hills, a small remnant of an ancient nation, consisting, by estimate, of some 12,000 or 15,000 souls, being all that remain in the plains of the subjects of the Old Cachar chieftains. In features, in habits, and in dialect, resembling the tribes looking down from the summits of the adjoining hills; to them, their country, their customs, their independence, and their dialect, are all but lost. Colonists pressing forward from all the points of the compass—especially from the West—have almost already surged over and submerged them. To a stranger, the only language which seems to be known to them appears to be the mongrel Bengali, or Urdu, in which they always address strangers. But closer acquaintance will teach an observant traveller that their females and children reckon their decade of fingers by the older names of "Se, Gnee, Kalâm, Bu, Boonga, Dôh, Shini, Jaih, Sygoo, Jee,"; and know the fire, water, earth, and air, around them, by the "Wai, Dee, Hak, and Noksaw" of their forefathers.

To attempt to create a literature for a tribe thus vanishing, or to translate the Bible into a dialect thus disappearing, would obviously be a misapplication of time, wealth, and talent: it would be like furnishing a house, or planting a garden, for a dying man.

But time, talents, money, and men have occasionally been applied by missions for objects of this nature. By the census of 1866, the native population of Hawaii was 58,765 souls; whilst that of 1860 gives to that island 67,084 souls; showing a decrease of 6,841 souls in six years. Such a decrease—upwards of a dozen souls per cent. per annum—points to the disappearance of the Hawaiian race about the close of the century; when the literature introduced, the books compiled, the Bible translated, must cease to find an individual who needs or understands them. For, with all tribes destitute of indigenous literature, their dialects must inevitably vanish and die.

Where is now a single representative of the tribe of Indians among whom the fervid and zealous David Brainerd lived, prayed, laboured, and died? Where is the Indian dialect in which he preached? Both have vanished. Is it unjust to inquire whether that zeal, fervour, and piety would not have been employed to a better purpose amongst the tribes between Malabar and Coromandel, and between the Vindya and Comorin, to give depth and permanency to the too ceremonial, external, and superficial Christianity taught by the celebrated Francis Xavier?

The tribes on the North-east frontier are in a similar transitory state. Even before Christianity, civilisation, and the continued turmoil of the "steamship, the railway, and the thoughts that shake mankind," have touched them, these tribes are vanishing.

Colonel McCulloch gives the following as the result of his experience and observation on this point:—"The Koom at one time was a powerful tribe; and their chief village not long ago contained as many as 600 houses. The Murriny was not long ago a numerous tribe; it is now represented by nine small villages. Of the Aimole, Koireing, Chote, Pooroom, Muntuck, and Karum tribes, there are now but small remnants. The Fankool, though still a numerous tribe, was formerly much more numerous and flourishing than it is at present. The tribe of the Muram is confined to one village of perhaps 900 houses; there was formerly another village, but it has been destroyed. The tribe of the Nyangkhang is composed of nine villages." And referring to all the frontier tribes in general, the same authority delivers himself to the following effect:—"All of the tribes were much more numerous than they are at present; and not further back than thirty years ago, some of them who are now represented by one or two small villages, in positions far removed from their former ones, occupied large tracts; but though reduced in numbers, they retain all their particular customs, speak their separate languages, and are objects of much interest." Unhappily, not only no census exists, but no data for forming a probable estimate of the rate of decrease amongst these tribes, are available. But most observant residents on these frontiers, of a dozen years' standing, believe in the fact of a general decrease.

Some might suppose that the introduction of the Bible, and the civilisation which it brings, might be the means of staying the downward and degenerating tendency amongst savage tribes, —might even elevate them into an independent state of indigenous progress and self-respect. Such a result does not seem unnatural. Nor can it be denied that certain small tribes in the Alpine and

Carpathian ranges, and elsewhere, have continued their tribal existence for centuries under the brightest rays of Christianity and modern science and civilization; and still retain their independence. But in modern missions, the most superficial observation will prove, we fear, that almost all the lessons of modern experience teaches the reverse. For instance; what shall we say of the innumerable tribes of aborigines spread over the continent of the New World? Is there one of them that gives the slightest indication of a distinct tribal existence in the future—an existence of civilisation and of progress? If so, which? Where are the results of the lives, time, wealth, and talent, spent on the wild inhabitants of Australia and Tasmania? Will the Maoris form an exception to the general rule? Where can we look for a steady progress in Christian knowledge and civilisation, accompanied by a steady increase in number, and in independence of thought and action, among the islanders of the Pacific? To say that the period of modern missions has been too brief to supply a fair test, will not satisfy the question; seeing that that period has been long enough to demonstrate the decrease of the tribes. The law of decrease which we have seen at work, is at work still; nor can man alter it.

Granting this fact of the disappearance of the small tribes. What then? Are they to be left to their destiny, to vanish, without a helping hand being stretched out to try to lift them from the depths of their barbarity, ignorance, and degradation, whilst they exist? Is the hand of benevolence and the work of charity to be closed towards the miseries of these numerous groups, simply because they disappear, and give us promise of a distinct tribal existence for a few generations yet to come? Is it only to the foolish, the weak, the base things of the world, and the things which are not, the Bible is to be silent—and to be silent because they are such? Is mercy—the greatest of all mercies, that which alone can secure a futurity of bliss—to be mute in the presence of those tribes only, which are ready to perish, and which are hastening towards their doom of oblivion? Is it a misapplication of talent, time, money, or men, to attempt to cast a few rays of clear light into the chaotic night which has enveloped so many millions of the race—if taken in the aggregate—by giving them the oracles which can enlighten them in their own dialects?

The voice of our judgment, reason, pity, even of our very humanity, would unitedly protest against such a desertion and abandonment, not only as a criminal neglect of an obvious duty; but also as a violence done to every faculty and attribute which makes man a man. Tribes, however savage, insignificant, or transient, are still men—and helpless men. And we possess the very help which they need. Where is the man who would suffer his consumptive neighbour to die of want to-day; even if fully aware that, by the natural course of his malady, his life cannot last, at best, longer than a few days?

But the only two alternatives considered above, are those of either utterly abandoning the smaller tribes—or undertaking the labour—frequently a vain one—of giving them literature and the Bible in their own meagre and vanishing dialects. Is there no third alternative which has a fair claim to be heard? An alternative, it is true, which is hardly applicable to islandic tribes, however, insignificant. But here the mountain clans of India are under consideration.

These clans are like so many detached oases, cut off from all surrounding clans by their own dialects, social customs, habits of life, actions of hostility, and but too often a heritage of hate and revenge. Yet scarcely one of these can manage to live solely upon the produce of its own hill country. The markets of some one of the larger, more civilised, and permanent nations of the broad plains around their hills must be open to supply them with the necessaries of life. It becomes a necessity, therefore, that some of the hill tribes should learn the language of that larger nation for commercial purposes.

The third alternative here proposed, therefore, is, that the conductors of missions, should, *ab origine*, adopt the principle of introducing the language and literature that will prove most necessary and useful to the smaller tribes, in the common wants and transactions of life; so as to unite the influence of the visible and tangible with that of science and religion. But their teachers should be masters both of that language and of the tribal dialect; be able to compile a few elementary books in the hill dialect; and to teach and explain everything beyond the simpler elements in the former. For the tribes on these frontiers Bengali, undoubtedly, would be that language; for those inhabiting the hills of Central India; the Hindi or Urdu, and so of the rest.

The leading difficulties and disadvantages in such a case would be, how to render the thoughts taught through the medium of a strange language first intelligible, next popular. The advantages

would be—*first*, missions would not spend talent and labour in vain, by attempting impossibilities in dialects so defective and crude, and amongst tribes so uninfluential and transient; *secondly*, it would meet the almost universal desire of these tribes, by furnishing outlets to their enterprising spirit, as soon as they receive the smallest amount of outside knowledge. All of them desire, if at all educated, to abandon the degraded employments of hill people, as mere hewers of wood, drawers of water, and common porters; *thirdly*, it would present to them an extensive literature ready to their hand, and would greatly widen the range of their knowledge of good and evil, and thereby give them a far better chance of continuing in existence than if they were cut off by their own dialect, even though a crude and defective literature had been created in it.

The subject is thus left open for the calm and deliberate consideration of the conductors of missions. The decision of such questions should not be left to the missionaries if the proper men have at all been selected for labouring amongst tribes so petty, simple, and savage. To send a Carey, or a Marshman, a Duff, or a Wilson, to labour amongst such tribes, would be as incongruous as to send a Newton or a Herschéll, a Hamilton or a Chalmers, to keep village schools. But to decide such questions in a wise and an enlightened manner, breadth, and comprehensiveness of thought and of knowledge are essential. Nor can the decision of such questions be safely left altogether to the choice of the tribes themselves; for they either cannot think at all, or can think only within the confined limits of their own tribal scale of thought; their minds being still asleep amidst the chaos in which their forefathers died. The conductors of missions ought, therefore, after collecting all available information, and after a full deliberation by the broadest and most capacious minds among them on the subject, fix upon some wise and uniform principle of action in such cases.

A VISIT TO SINGAPORE.

Having spent two or three weeks on the Island of Singapore, and attended religious services at the church and various chapels, conducted in different languages, I think it due to the cause of truth to make an allusion to the missionary work of the Rev. B. Keasberry. At my landing on the island, it being on the Sabbath morning, I went to Mr. Keasberry's chapel, where were persons representing various nationalities, such as Malays, Battas, Klings, and Chinese, but all understanding the Malayan language, in which Mr. Keasberry is in the habit of preaching to them every Sabbath day, as well as holding services with them two or three times during the week for Christian instruction and Bible exposition. The reading of the Scriptures, the prayers, preaching and singing, are all in Malay, and with as much decorum and apparent devotion as in any English congregation. Of this assembly some understand English, some speak Chinese, but all find a common language in the Malay, so easily spoken, and so harmonious to the ear. In the congregation are members of the schools, boys and girls; some adults, men and women, in Malay costume; some Chinese merchants and clerks, in their national dress, and some in a European coat, and others in the costumes of Bengal and Madras; but all joining in one song, and worshipping one Saviour. From this emblem of the multitude which no man can number, one, who was formerly a member of the school, and originally from a cannibal tribe in Sumatra, has just been received to the fellowship of the church. Yesterday I preached to a Chinese congregation at Bukit Tima. This is about seven miles from the town of Singapore. The chapel was built by Mr. Keasberry, who has a Chinese preacher stationed there, who ministers to twelve or fifteen disciples, and some Chinese hearers, who come in from the gardens in the neighbourhood. They speak the Tue Chiu dialect, and are connected with the Presbyterian church. Yesterday, in addition to the usual congregation, we had about as many more from the town and its surroundings, some of whom were born in China, and others in Singapore or Malacca—but all speaking the Chinese language. Some of the members being country-born Chinese, called here Babas,

and speaking the Malay as well as the Chinese language, are members of Mr. Keasberry's church in town, to whom he preaches in Malay; and out of about thirty communicants in his church, many, if not a majority, are of this class. Indeed, it is a rare thing to find here a convert to Christianity of pure Malay descent, as it is in Bangkok to find one of pure Siamese lineage. Most of the converts in these countries are either of men born in China or of people of Chinese paternity. This gives encouragement to labour for the Chinese, as they have no *caste*, no strong prejudices, are impressible, and from literary culture, artistic skill, commercial enterprise, and habits of industry, furnish efficient agencies for the propagation of the Gospel. In connection with Mr. Keasberry's missionary labours, which have been self-sustaining, long-continued, and successful, there is not a more hopeful future connected with his work, including a mission press, a lithographic press, a girls' school, a boys' school, and chapels for preaching the Gospel, than the Chinese department of his work. He is an excellent Malayan scholar, but does not speak Chinese; he has an assistant from China, and members of his church speak both Chinese and Malay, so that he has the means of conversing with the Chinese through them. Still, he should have a colleague, and, ere long, a successor who understands the Chinese language. The American Board and the London Missionary Society each had a mission established here; but on the opening of China they both, as we think unwisely, broke up their missions here, and left Mr. Keasberry to abandon his work or to sustain himself as best he could. The local Government has generously aided him in the support of the schools, and personal friends have contributed towards the building and support of the chapels; but Mr. Keasberry, after a continuous service of thirty years, is approaching the time when men expect to close their earthly services; and, with just solicitude, he is looking for a successor, who may carry forward the work so well begun, so long continued, and so full of promise. There seems some embarrassment from the fact that this field has been abandoned by the American Board and the London Society, thereby intimating that they have found elsewhere more inviting fields of labour; but it is a doubtful policy which leads a society to sacrifice mission houses, chapels, printing offices, years of labour, human life, and promise of usefulness, for the promise of a new and untried field, however inviting its first appearance. Here, with a Chinese population of 60,000 in the town, with Chinese artists and gardeners and fruit-growers scattered over the island, is a field sufficiently extensive and hopeful to satisfy any humble-minded Christian who wishes to do good to the heathen; and with the progress already made, it may not be easy to find a place of greater promise, even in China. Indeed, Bangkok, Singapore and Borneo, are parts of China, much as Cambridge, Newton, and Bookline are parts of Boston; and in those places pastors may justly feel that they are doing good to Bostonians, as well as if they were preaching in Washington Street or Boston Common. Surely they would not wisely be counselled to abandon their suburban pulpits, where they gather in their congregations *the cream of the pan*, and where they have gained the confidence of the people, and given proof of progress in the right direction, to disband their churches, scatter their Sabbath schools, and sacrifice all their former work of faith and labour of love, just for the sake of starting anew in this crowded city.

There should no doubt be much prayerful thought before laying the foundation of a church or establishing a *mission*, but when the work is begun, it must require some grave reason to justify its abandonment. I must say that I do not like to see a House of Prayer turned into a horse stable, or a mission-house into a bowling-alley; still the shocking associations form not my chief objections. Surely there ought to be faith enough on earth, and money and men enough in the churches, to gather the harvest in the old fields, where the seed has already been sown, also to occupy the land which God is daily opening to us, and in unmistakable language is bidding us to go up and possess it. Does the Saviour need again to come down, to say to us in person what He has told us by his Apostles, "*Ye are not your own*," your soul and body, your talents and time, your money and your mind to make it all are bought with a price. A Christian at home has no more right to give his time, his talents, or his wealth, in sacrifice to his pride, his pleasure, or his personal promotion, than a pagan has to give his body or his gold to the service of an idol. God never gave to either their body or his bounty for such a purpose. When God converts a man, He begins with the heart, but does not stop there; his hands, his head, his house, and all the adjuncts of his being are converted. In this, God makes no personal distinction, but applies the same principles to all alike; the talents of all come from the same

giver, and all are to be employed for His glory. Different administrations, but all by the same spirit, under one Lord and for the same end, it is Antichrist to say that one rule applies to you and another to me; you must live for God, but I may live for myself. You are Christ's servant; I am my own free man. You are responsible for the welfare of others; I am not my brother's keeper. To you the Master says, forsake the world and follow me; to me He says, have faith in God, but follow your pleasure. Is there any significancy in the history of the first disciple, when the one who carried the bag sold his Lord to gain money to fill it? I am ready to sit at the feet of the humblest disciple, but in the name of our common Master, and in behalf of a perishing world, I beg my brother to think on these things. God, by means of railroads and telegraphic wires, is daily making us better acquainted with the character and wants of the perishing heathen, and His word leaves us in no doubt in regard to their destiny or our duty. We go to the judgment with our eyes open, and our minds informed on these two points, and nothing but the love of the world can throw a shadow upon either, or forbid us to do as we believe, and practice what we preach. The Christian world needs not *information*, but a *heart* to *work*. The wants, the wickedness, the woes of the heathen, are not only a thrice-told tale, but more than thrice-thousand times have their direful tones sounded in the ears of those who sit at the Lord's table. Faint sketches of pagan character have been drawn by the hand of missionaries, but blacker and truer pictures have been painted by the pen of inspiration, so that every Christian who has a Bible and can read it is without excuse if he plead his ignorance of the pagan's wickedness and his coming woes. In the same mirror which reflects the image of the poor heathen, the disciple sees the person of his crucified Friend, with bleeding hand pointing him to them, and saying, "Bid them live, I have found a ransom;" their eyes are blind, say to them, "I can open to them." Their hearts are black, "bid them look to me and be clean;" they are unspeakably miserable; inform them that I am ready to make them glorious, and for ever happy. The Christian stands as God's appointed day's man between Christ and the lost, to hand to them what the Saviour has given to him for that purpose. Like the man who stands between the fountain and the fire, his work is to pass the bucket. He is not required to furnish the water, but if he neglects to pass it, he is implicated in the result of the flames.

W. Dean.

Singapore, March 21, 1868.

FEMALE EDUCATION IN INDIA.*

"The present state of female education in Bengal and the North-West Provinces, both as connected with Government and as carried on by missionaries," is the subject on which I was requested to give a paper. My first difficulty was that I knew so little about female education. I wrote to many engaged in the work for facts and suggestions, and the replies that I have received are so full and interesting that I now feel inconvenienced by the restriction that none of the papers should occupy more than ten minutes in reading. I shall do my best to lay some of the information that I have gathered concisely before the brethren assembled, and trust that it may be kindly and patiently received.

The great lawgiver Manu declared that "married women must be honoured and adorned by their fathers and brethren, by their husbands and the brethren of their husbands if they seek abundant prosperity. Where the females are honoured, there the deities are pleased, but where they are dishonoured, there all religious acts become fruitless." Manu's picture differs from the present state of native society. Wives cannot talk with their husbands in the day-time. Widows are doomed to perpetual isolation. All are priest-ridden, custom-enslaved, ignorant, superstitious. Women in native society are not honoured. Though, in many cases, they may be contented, there is enough in their condition to make it impossible that they can be generally happy. A gentleman going to a slave country once said that he never conceived how far slavery had degraded its victims until he saw a contented slave. Native

* An essay read by the Rev. J. E. Payne, at the Benares Conference of the Missionaries of the London Missionary Society, in North India, November, 1867.

writers often characterise the condition of native women as that of a slave, and nothing shows more forcibly the intellectual and moral degradation of the women of India than their contentment in it. One European lady in Calcutta says concerning the ladies of the zenana—"I have not seen any wish for either social or religious improvement. They seem quite content with the present state of things." Another says—"In very many instances there is no desire for social or religious improvement. They do not seem to know anything of their privations." A lady at Mirzapore says that native ladies are certainly not anxious for improvement. A lady in Delhi says—"So far as we know them, the higher classes are very indifferent to knowledge of any kind, and the lower are chiefly desirous of making a pecuniary benefit of it." These facts represent what is generally true in Bengal and the North-West, but happily they do not show the whole truth.

A slave who has never known aught but slavery may be content, but a brief enjoyment of the blessings of freedom suffices to generate a deathless longing for their full possession. The ladies of the zenana in the cities of the North-West have but lately seen the dawn of education, yet the desire of enlightenment has been produced. Some European ladies, who lately commenced to visit Hindus and Mahommedans at Allahabad, "found the women very ready to receive them, and also to learn to read and to do fancy work." At Agra—"There is apparently a desire for social improvement, or at least a wish to learn more of, and associate more with, Europeans." In Bengal, more has been done for the zenana, and the desire for improvement is still more evident than in the North-West. At Dacca—"In former years no one would allow a missionary's wife to enter their female apartments, now there is free access everywhere." At Berhampore—"The ladies learn fancy work, read in Bengali, and show more or less interest in subjects of a religious character." At Midnapore—"Some of the zenana women, there is reason to believe, have a strong desire for improvement." Hopeful as all this is, Calcutta and its neighbourhood afford yet more cheering news. One authority in Calcutta says—"The native ladies are in general eager for instruction in needlework: less so for book-learning. They are willing to pay large fees for competent teachers." Another says—"In all the houses where we visit, the ladies are most deeply anxious for social improvement: and in most for religious improvement also. Quite a large number of our zenana ladies have been brought by their husbands, at different times, to spend the evening with us." Another says—"I must tell you a little about a house that I was truly grieved to be denied entrance to, where I had one pupil only, but she was so intelligent, and seemed so glad of religious instruction, that it seemed like sowing seed in good ground." Another says—"From conversations that have been reported to me, I should incline to the belief that some of them are feeling after the truth." Another says—"I cannot mention any cases of baptism in the zenanas, but I feel sure that there are two or three who have sought and found our precious Saviour." Another says—"In No. 1 English spelling book our Lord is represented in a picture bearing his Cross. One of the ladies asked me, 'Who is this?' I explained. 'Yes (she said) I know all about Him;' and at my request she went on to relate of his birth, sufferings, death, burial, resurrection, and ascension. I asked her how she acquired this history. She replied, 'From a Bengali Bible lent me by a lad who was studying in the Bhowanipore Institution, but he has taken it away from me.'"

This will suffice to show that a day of change is dawning upon the benighted zenana.

A few statistics will perhaps be acceptable to this conference. Mr. Monteith in his "Note on the state of Education in India" says, that—"In Bengal there are three Government schools for the education of native girls, with 153 pupils; and 217 private schools with 5,559 pupils." And, "In the North-Western Provinces there are 497 Government schools for girls, with 9,269 pupils, and 77 private schools with 1,494 pupils." Thus, it appears, that the North-West has 497 Government schools against three in Bengal, *i. e.* there are 165 times as many Government girls' schools in the North-West as in Bengal. But, on the contrary, Bengal has 217 private schools against 77 in the North-West, *i. e.* there are nearly three times as many private schools in Bengal as in the North-West.

"About 100 of the Government girls' schools in the North-West were commenced in 1865-66." They are "all of the most elementary description" and "the parents of the children are generally poor." The Director of Public Instruction says that "deception in the matter of attendance cannot at first be altogether avoided." Doubtless, the brethren of the North-West will be able to supply my lack of information as to

what Government pressure or inducement occasions this wish to deceive.

The Bengal report shows that upwards of three-fourths of the private girls' schools have been established during the last seven years. Though most of these schools are elementary, some give their scholars a considerable vernacular education. The best private schools for Hindu girls are probably those under the patronage of the Ooterparah Hitakory Shobha, who give nineteen annual scholarships to girls who acquit themselves best in a written examination in poetry, prose, history, geography, arithmetic, and natural philosophy. The children who attend the Government-aided schools are usually of respectable parentage, and in about one-tenth of these schools they pay a fee of one anna per month.

Missionary Societies are doing important work.

At Almorah efforts to visit zenanas have not yet been successful. There is a Hindu girls' school with about 20 scholars, and an orphan school with 5 scholars. The girls of the bazaar school receive books, working materials, and pice for attending school.

At Delhi about 30 zenanas are visited, where about 50 women and 20 girls are taught. There are schools for native Christian, Mahommedan, and Hindu girls. Scholars are paid for attending school.

At Agra small beginnings have been made in zenana visitation and schools for non-Christian girls. About 15 houses have been visited. The scholars in the school, except the very poor, buy their own books and working materials. At Agra and Secondra there are orphanages, containing about 180 scholars.

In the Furrukabad Mission there is no strictly zenana work. There are vigorous schools, and orphanages for Christian, Hindu, and Mahommedan girls. *At Etawah* there are 15 girls' schools, containing 230 scholars taught by non-Christian male teachers. *At Mynpoorie* there are 10 girls' schools, containing 208 scholars, taught by non-Christian male teachers. *At Futtehgurh* there are 2 bazaar girls' schools, taught by native Christian women. The children in these Furrukabad Mission schools receive pice for attendance.

At Lucknow there are 4 zenana schools, in which about 100 girls and married women are taught. They do not pay fees. Doolies are supplied them for going to, and returning from school. Books are supplied gratis. The women and girls, all Mahommedans, are very eager and apt to learn. Reading, writing, grammar, and History of India, with other reading books, are used. Needlework in great variety is taught, and at this the women are very expert, learning rapidly and with great relish. They say it is such a relief from the old manner of spending their time in the zenanas; combing their hair, colouring their nails, smoking, chewing pân, and cutting betel-nut. There is a "Ragged Girls' School" of poor bazaar girls, at which about 30 attend. Each girl receives one pice per day. Some of them learn well.

At Allahabad zenana work has commenced under very hopeful circumstances. Perhaps some member of this conference can state generally what girls' schools are there, as I have not the facts about them.

At Mirzapore zenana work has been attempted, but with little or no success. There are 3 girls' schools containing about 90 scholars, half of whom are non-Christian. The Hindu girls in the compound-school receive two pice a day, and those in the city and village schools get a few pice for sweetmeats without which they would not attend.

At Benares I believe there is but little zenana work. There are large schools for Christian and Hindu girls. Many of the Hindu girls are of good caste. All Hindu scholars receive pice for attending schools. Lace-making and machine-work are taught to Christian girls.

These statements show that in the North-West, zenana visitation has made some, though but little, progress. The necessity of paying girls to come to school shows that the supply of education for girls has not yet created a demand for it: still, if the supply be kept up, and the quality be made as good as possible, the demand will be created, and then the pice and sweetmeat system will cease.

In the information that I have to furnish about Bengal, I shall best serve this conference by passing over many interesting facts respecting Dacca, Berhampore, Midnapore, and such cities, and confining such statistics, as there may be time for, to Calcutta and its immediate neighbourhood.

The Baptists in Calcutta visit about 24 zenanas, and have two schools for Christian and one for respectable Hindu girls. The women of the zenanas buy their books and working materials but pay no fee for education. The Hindu girls pay nothing; they are supplied with school books. One of the schools for Christian girls is for the daughters of the poor, and one is for the daughters of those who are in good circumstances, and who

pay a fee of from five rupees to ten rupees a month. About 60 Christian girls attended these two schools.

The Church Mission works by the agents of the Indian Female Normal School Society. About 30 zenanas are visited, where about 100 ladies are taught. There is a school for Christian girls, with about 30 scholars; and two for Hindus, with about 50 scholars; and a Normal school. The ladies of the zenanas, except poor widows, pay from two rupees to ten rupees a month for instruction, and buy all their working materials. The scholars of the school buy nothing.

A merchant's wife, a member of the Church of England, is zealously engaged in zenana work. She has 50 houses, and about 150 pupils. Twenty of the houses pay a monthly fee of from four annas to four rupees for their teacher. All pay for their working materials.

The Free Church of Scotland visits about 30 zenanas, where 150 women are taught. All working materials are paid for, and the average fee paid by each woman is one rupee per month. There is a large and excellent girls' school at which the scholars pay fees.

The Ladies' American Mission is wholly engaged in female education. They visit about 150 zenanas in which they teach about 450 women. They have 11 schools, in which there are 222 scholars. The women pay for all working materials, and pay fees of from four annas to two rupees a month each. The schools have no fees.

The Church of Scotland has no zenana work, but supports two teachers in the American Ladies' Mission. They have a large, well-conducted orphanage for Christians, and a day school for high caste Hindu girls. The number at this Hindu girls' school is about 30; they pay nothing for education, and get books gratis.

The London Mission visits 17 zenanas, in which are about 60 women. Three friends of the missionaries give their time and work most perseveringly. There are six girls' schools in which are more than 100 scholars. The Christian day scholars at the Central School pay six annas a month fee, and the Hindu girls at one school pay one anna per month fee.

These statements show that in Calcutta 300 zenanas are visited, and about 1,000 ladies are under instruction; that there are many good schools both for Christian and Hindu girls; that fees are fast becoming the rule, both for the zenana and the school; and that the supply kept up perseveringly, through many years, amid untold discouragements, has, at length, created a genuine rapidly-increasing demand for education.

The instruction provided for European and East Indian girls in the great cities has an important bearing on mission work, and it might well be considered whether the vernacular of the province should not be efficiently taught in the best schools, as by such a course many European and East Indian ladies would be fitted to occupy posts for which it is at present necessary to bring ladies, at great expense, from Europe and America. The importance of giving native Christian girls generally the best possible training, in the English language, is worthy of attention, as this is the class whence teachers will be supplied for Hindu schools, and to accompany European ladies in visiting zenanas. The present number and state of Normal schools might well command discussion. But as these subjects introduce questions of too wide and various a character to be briefly dealt with, I shall simply add a few statements and practical suggestions on zenana work.

One respondent to my inquiries about the North-West says of Hindu women: "They seem averse to being taught by native Christian women, and prefer to listen to an European, though she may speak their language less fluently. The houses into which the Bible was introduced too early were soon closed against us. The suspicions of the people were aroused. To begin with religion is a mistake, and will early defeat our object." Another says: "Want of success is no reason for withholding our labours, but rather for increasing them." One respondent, to my inquiries about Calcutta, says: "I have laid down the following rules: Four eligible persons at least must meet in each house before I consent to visit it. The pupils must be adults and not children." Another says: "European ladies who have a competent knowledge of Bengali are alone likely to do much good. With such, fees may be got to such an extent, that with a grant-in-aid the mission becomes almost self-supporting. Bible instruction is not insisted upon in any zenana. In one of the best zenanas it was given daily by the desire of the Babu. Several of the ladies have been asking for Bengali Bibles."

Another says: "A year ago I was so impressed with the desirability of having some good schools that I began to look for a number of suitable young women to train for teachers. I succeeded

in finding some, but the expense was so very great that I gave it up."

Another says: "I have introduced the learning of Christian hymns, and find them very popular. In this way a good deal of Christian knowledge may be imparted. In one house where there are three learning, they have already learnt four hymns, and are now learning the fifth. Zenana work seems to me to be only a work of preparation. It is 'casting up the highway and gathering out the stones.' By entering into the houses of the natives, and by teaching them, and by being friendly with them, we are removing their prejudices and preparing the way of the Lord." Another says: "In every house that we go to, they fully understand that we do not come as teachers merely, but as missionaries; oftentimes they refuse at first to read 'Line upon Line' and 'Peep of Day.' When they do so, we substitute some other book, continuing our Bible, instructing orally; and generally in the end they read what we at first wished. But if at any house they refuse to hear our Bible instruction, orally given, or to allow us to give them religious teaching, we directly give up the house: we will teach there no longer." Another writes: "To those who are engaged simply in secular zenana teaching, I would say, now that the demand for education is so great in Calcutta, they should visit the zenanas just as daily governesses visit English families, receiving the same proportion of pecuniary compensation, and being subject to the direction of the parents as to what shall be taught. But the chief aim of those who go as missionaries being to teach the religion of Jesus, and to win souls to Him, it seems that a low rate of fees is preferable: the teachers can then put what books they like into the hands of their pupils, and teach uncontrolled on whatever subjects they please."

These few statements show that a considerable amount of ability, energy, and holy Christian devotion is bent upon the great task of lifting the women of India out of the degradation into which centuries of Hindu superstition and Mahommedan licentiousness have trodden them. Krishna and Mahommet have brought woman in India to what she is; and it will be the glory of Christ Jesus to restore her to what she ought to be. "Christ is said never to have called a woman to follow Him. Men required to be called; women only to be attracted." Women were among Christ's most attached disciples; women were most constantly devoted to Him at his death; women watched to see where his body was taken; women prepared spices to embalm Him in his tomb; women carried the news of the Resurrection to the Apostles; women of the West have in every age loved Him ardently, suffered for Him patiently, and worked for Him heroically; and shall not women of the East arise from their slumbers, and, in their midnight gloom, attend to the cry, waxing louder and louder: "Behold the bridegroom cometh, go ye out to meet Him?"

MEDICAL MISSIONS.

We are very apt, in thinking and speaking of the Medical Mission cause, to lose sight of the great principle which underlies the whole conception, and therefore embraces *home* work as thoroughly as it does *foreign*. Every medical man who has been brought to feel his own personal obligations to the sovereign grace of God, and that he is a debtor to Christ, must, in the ordinary course of his professional duties, meet with many opportunities of promoting the Redeemer's cause, by speaking a few seasonable words to the sick, the sorrowful, the dying. Who will be listened to so readily, so willingly, so thankfully, as himself? There need be no formality, and no cause for agitation or alarm in what he says; and yet, coming as they do from one who knows and appreciates all the circumstances of the patient, his words cannot fail, if wisely chosen, to be both impressive and memorable. When a clergyman, even if he be a well-known friend, gains admission or is sent for to the sick man's chamber, there must always be more or less of anxious anticipation on the part of the latter, not very tranquillising to either his bodily or mental condition; whereas, the judicious medical attendant can choose his own time for speaking, and accommodate what he says more precisely to the ascertained condition and mood of his patient. An appropriate text of Holy Writ; a timely reference to the sufferings of Christ; a suggestive thought regarding his human sympathy; a decided announcement of his sub-

stitution and suretyship, and many other brief but pointed utterances, may be readily thought of by the Christian surgeon or physician while occupied in ministering professionally to the bodily infirmities of the sick or dying. We have ample testimony from the recorded experience of those who have tried this double mode of doing good, that religious thoughts, when introduced in a judicious manner and with singleness of eye—not obtruded, not thrust upon the sufferer in a style of cold unfeeling propriety—are usually well received, and have a tendency to calm the mind and prepare it for closer intercourse, instead of alarming him and leading him to repel the well-meant but ill-directed kindness. It cannot be doubted that the medical practitioner who has already gained the confidence of his patient by evidences of superior skill, by painstaking and kindliness of demeanour, possesses peculiar facilities for ministering also to the necessities of his soul. But in order to avail himself of these to any good purpose, it is absolutely essential that his own soul be in a right state with God; renewed by his Holy Spirit; trusting in Christ alone, and rejoicing in that peace which a felt union with Him can alone bestow. There can be no doubt, we think, that it is because most of us, whatever may be our occupation in life, realise so very inadequately the great and solemn things involved in our relations to God and in our future destinies, that we do not all, *in some sense*, become missionaries; do not all endeavour to promote in some way or other the highest interests of our fellow men. "Have I personally experienced that vital change of heart so emphatically described by our Lord in his conversation with Nicodemus? Have old things passed away and all things become new; do I now perceive and feel the sin, the danger of my former position towards God; and have I entered into comparative rest and peace through faith in his Son? Surely if such great and glorious things can be predicated concerning me, I shall never be satisfied until I have exhausted all the opportunities in my power for communicating to my fellow men the wonderful discoveries which I have made—the unsearchable riches which Christ has conferred upon me. Alas! how far short do I fall of this lofty ideal! how miserably slow I am to put forth any resolute and persevering effort in behalf of those who, if I believe the Bible, are hastening on, hour after hour, inevitably to an unseen world for which they have made no hopeful, no reliable preparation."

Is it because we have become familiarised with the great verities of our faith that we are so little under their power? When we first apprehended the simplicity of the Gospel, and accepted Christ as our own personal Saviour, we felt as if we had been suddenly ushered into a new world. We could hardly believe that so much peace and happiness was really ours; and our instinctive impulse was to tell others what great mercies we had experienced, and to invite them to partake with us in the same complete salvation. Everything was looked at in the light of eternity. The vanities of life, the emulations, the causes of anxiety, lost their importance in our eyes; and we wondered at the worldliness and folly which had formerly engrossed our thoughts. Soon, however, the liveliness of our faith became blunted; time, with its occupations, reasserted much of its former power, and we no longer felt constrained by the love of Christ to the same degree, as in the day of our espousals, in seeking to advance his glory and the spiritual welfare of our fellow men. We have since experienced, it may be, seasons of quickening and revival, when the old earnestness and enthusiasm have in some measure returned; but our efforts have been fitful; our love for souls has not burned with a steady flame. What are the remedies for this unsatisfactory state of things? We say, in the first place, more habitual meditation upon the great facts of our spiritual history; upon the sovereign grace of God by which we were chosen, called, and rescued from the darkness of our state by nature; upon the wonderful process by which the same Divine grace made us willing, in the day of God's power, to embrace the offered Saviour, and has preserved us hitherto from falling away from our allegiance, in spite of manifold dangers and temptations from without, and the presence of innumerable sins and shortcomings within. Were we to meditate upon these things more perseveringly, and, in the second place, to pray with greater earnestness for the grace and strength which Christ has promised to his people, we should be less apt to grow cold and careless; our zeal would be fanned into greater energy, and the world would be the better for our presence in it.

What a change might be effected in society at home, by every professor of Christianity becoming patent to the eyes of all men, by conscientiously performing the duties which are implied in his religious profession. This would be no more than carrying out the Saviour's injunction: "Let your light so shine before men, that they, seeing your

good works, may glorify your Father which is in heaven." Can any greater encouragement and stimulus to those who have been undecided hitherto be imagined than to look around them and behold this dark and restless world thus illumined in all directions by shining lights, each proving a centre of salutary and saving influence to its own immediate circle? New lights would be rapidly kindled, and the circumjacent darkness would be scattered in an increasing ratio. Suppose a number of Britons to be involved, unknown to each other, in a tumultuous crowd in a foreign land, would anything be better calculated to make them confess their common country, than the sudden appearance here and there, throughout the multidude, of soldiers of our Queen, clothed in the national uniform, armed from head to foot, and ready for all emergencies?

In the same way, soldiers of Jesus Christ, just in proportion to the evidences which they furnish of spiritual vigour and to the brightness of their armour, are capable of inspiring confidence and *esprit de corps* by their very presence into many timid and undecided souls, who, with such support and encouragement, might eventually turn out to be useful representatives of the common cause.

In accordance with this illustration, medical practitioners scattered over our country districts and planted in more densely peopled towns and villages, *are peculiarly fitted*, we imagine, if under the power of Divine Truth themselves, for exercising a most important moral and religious influence over their several neighbourhoods. Indeed, it would be difficult to over-estimate this influence, when we bear in mind the vantage-ground on which the assiduous practice of his profession legitimately places the well-informed surgeon or physician. May we, therefore, humbly suggest for the consideration of all the earnest Christians in that noble calling, that by bearing this idea steadily in mind and endeavouring to carry it out, it is possible for them not only to elevate still more the healing art in the estimation of all classes of the community, but to make it in reality, what it has sometimes been called, the handmaid of true religion?

In conclusion, may we offer another suggestion, and one that is practical and easily acted upon? Let all medical men who approve of the Medical Mission cause and believe in its special adaptation to evangelistic effort, agree to support, by a moderate annual contribution, the only society in Great Britain which professess to promote it. A guinea, or even a smaller sum, from each friend of the cause in the ranks of British practitioners, would add, in the aggregate, a very considerable sum to the annual income of the society; would create and maintain a growing interest in the cause; and at the same time prove beneficial to the donors themselves, by bringing their minds into closer and more frequent contact with a high and elevating class of topics.

Contributions to the various objects of the Medical Missionary Society are received in Edinburgh by the Commercial Bank, or Dr. Omond, 43, Charlotte Square; in London, by Mr. James Watson (Messrs. Nisbet & Co.), 21, Berners Street, W., or by Messrs. Fuller, Banbury, Matheson & Co., 77, Lombard Street; in Cambridge, by Theodore Maxwell, Esq., King's College.

Contributions since last statement in March.

Wedderburn, Lady, Gloucester ...	£1	0	0
Vicary, Miss, Warminster	3	0	0
Whitaker, J., Esq., by Mrs. Clark ...	1	0	0
M. S., Abington Street, Northampton	2	0	0
Jamieson, the Misses, Bath	0	5	0
C. M. R., Abbeyview, Boyle	0	10	0
Eyre, Dr., Bath	1	0	0
"In Memoriam," Bristol	5	0	0
Smith, John, Esq., Montrose	1	0	0
Mitchell, William, Esq., ditto... ...	1	0	0
Durham, Mrs. Dundas, Lassmade ...	2	0	0
Anonymous Donation, 44, Melville St.	5	0	0
Paterson, Thomas, Esq., Kilmarnock...	1	0	0
Murray, Mrs., Gartshen	1	0	0
Swan, Mrs., Hope Crescent	1	0	0
Gellebrand, W. C., Esq., by Mrs. Swan	5	0	0
Bromhead, Rev. A. and Mrs.	1	1	0
Foote, Rev. Alexander, Brechin ...	2	0	0
Anonymous, from Dublin	0	4	0
Aberlone Parish, by Rev. Dr. Sellar ...	1	0	0
Cross, Dr. Robert, London	0	10	6
Fairbairn, Rev. John, Allanton ...	1	0	0
Williamson, Robert, Esq.	5	0	0
Perrott, Mrs., Cheltenham	3	0	0
Plummer, Mrs., ditto	5	0	0
Maxwell, Rev. E., High Roding ...	1	1	0
Huddlestone, —, Esq., King's College, Cambridge	0	5	0
Gosset, G., Esq., ditto	0	5	0
Maxwell, T., Esq., ditto	0	10	0
Foster, A., Esq., ditto	0	5	0
Collected by Martin E. Moore, London	0	10	0

INTELLIGENCE.

England.

(From our own Correspondent.)

The month of May has had its usual number of meetings. The reports this year have almost all been favourable as regards the position of the funds. The British and Foreign Bible Society, the Church Missionary Society, the London Missionary Society, the Society for the Propagation of the Gospel, and the Baptist Missionary Society, exhibit each a considerable increase.* The reports have also shown that the work is steadily advancing in the different spheres of missionary labours.

The subject that has occupied most attention has been the position of the Irish Church. A very large and influential meeting has been held in St. James's Hall in support of the continued establishment of that church. A number of meetings have been held both to favour and to oppose Mr. Gladstone's resolutions, and the subject has been frequently referred to at the anniversaries. The resolutions have been carried, and the Suspensory Bill is now on its way through the House of Commons. It will probably be rejected by the Lords, but the subject will be revived with renewed vigour in the next parliament.

The Congregational and Baptist Unions have held their anniversaries. In the former Dr. Raleigh delivered an address on Christianity and Modern Progress. In its conclusion he thus referred to the progress of the age in a good direction:—

He considered the prevalence of a spirit of social, universal sympathy as one of the most signal, and at the same time one of the best, characteristics of the present age. "Men everywhere are becoming more conscious of their fellow men. The nation, and not one nation alone, but many,—it would seem that even humanity herself, that fair, sweet mother and mistress of the world, whose face has never yet been fully seen, whose presence in many parts of her own house has never yet been felt,—is now beginning to show herself, and to move up and down among her children with regal grace and motherly tenderness. She is looking especially, and with a sorrowful and loving eagerness, after those who have been neglected or who have wilfully wandered and fallen. Like the symbolical woman of the Gospels, she has lighted her candle, and is sweeping the house, and looking diligently until she finds the pieces that are lost. Not one in ten only, but more than half the number, have been missing. Now she is finding them, one after another, here and there. Some covered with dust, which she can blow away; some with a dimness on them which has touched the metal; some deeply tainted; but the 'lost' are being found, not here alone, but the world over. Slaves are becoming citizens. Serfs are growing into men. The whole law of service is undergoing change in civilised communities—change which, in the end, we may hope will be much to the advantage of the servant and scarce of less to the master and the mistress. Institutions with every charitable purpose are growing and multiplying. There are retreats for aged pilgrims and homes for little boys; asylums for the fatherless, for the orphan, for the blind, for the incurable. The haunts of thieves are explored by adventurous little travellers through the dark realm of human crime and need—fragile women who are brave and trustful, and who believe in the possibility of 'finding' whatever has been lost. Midnight walks of sin and sorrow are trodden now, not only by the feet, weary often well-nigh unto death, of the sinners themselves, but by the following feet of a pitying purity, seeking to win them back to industry and home. The health of the community is the care of the community as it has never been before. The ignorance of the people—of the uneducated portion—whatever we may think of the present condition of the education question, stands out as it has never yet done in the public sight, and we may hope will never be forgotten until it is removed." All this was born, not by spontaneous generation; it was one of the latest and one of the choicest fruits of the Christian spirit. He expressed his conviction that the day must come when religion would stand in glad alliance with all the sciences and all the arts; with all the

* The detailed statistics will be found elsewhere.

labours and joys of men; with all that is beautiful, and true, and good.

The Systematic Beneficence Society, which has a noble object in view—the stirring up into worthy Christian benevolence—held its annual meeting under the presidency of Mr. Hugh M. Matheson, well known as a most liberal contributor to every good work. He thus spoke of the aim of this society:—The churches of Christ in this country are waking up just a little to the enormous magnitude of the cause which it is their bounden duty to promote. God has been graciously pleased to design that, by the instrumentality of those persons drawn together in communion with the churches, his blessed Gospel shall be spread and increased throughout the world. Dr. Chalmers, in an address which he delivered in 1814, said that the whole income of all the Bible and missionary societies then existing in Great Britain did not amount to more than sufficient for the annual expense of a man-of-war. Since that time there had been vast improvement, but there was ample room for still further improvement. It was not proposed by this society to take from each individual the responsibility of a right use of the money set apart for benevolent objects; it was not proposed to hand over this money to the clergy. In some cases a tenth would be very much too small a proportion to dedicate to this object. The object of this society was to stir up individuals to set aside faithfully, honestly, seriously, and solemnly, as in the sight of God, that which each individual may feel called upon in his special circumstances to consecrate to religious and charitable purposes. Mr. T. B. Smithies mentioned the case of a shoemaker who had saved up £100, of which he determined to send one-half for the repair of a chapel in a distant village; and another case, where a working man, who had been addicted to intemperance, in a few months counted up in a box which he had devoted for the reception of small sums stored up by him for benevolent objects, £3 14s. 3d. He referred to the case of Mr. Finzel, who, while his income was 50s. per week devoted 5s. of it to charitable objects; but when his income increased he was not satisfied with merely giving one-tenth, but gradually ascended in the amount of his gifts until they absorbed two-thirds of his income.

Public attention has been much directed recently to the low class of periodicals which deal in sensational tales. A number of crimes have been committed by mere boys who are said to have learned from these periodicals to consider base vices to be manly and heroic. They circulate, as is well known, by hundreds of thousands, if not by millions. It is certainly strange that nothing can be done to avert this evil.

The death of Lord Brougham, in his 90th year, has recalled to mind the many services which he accomplished in the cause of humanity. He was one of the most powerful of Wilberforce's supporters in his anti-slavery movement. Up to the last, he took the deepest interest in all questions affecting social progress. He died, we believe, in the hope of the Gospel.

Scotland.

(From our own Correspondent.)

The General Assembles of the Church of Scotland and of the Free Church were opened on Thursday, May 21st. The subject of patronage occupies much attention in the former. A number of overtures have been sent up in favour of seeking its abolition. Dr. Norman McLeod, who has returned from India, gives an account of his Indian visit. In the General Assembly of the Free Church the subject which excites most interest is again that of Union. The state of the Sustentation Fund is well worthy of congratulation. The general status of the ministers is fully better than it was in the Established Church, before the disruption. We must defer a fuller account of both these general assemblies to the next number.

The United Presbyterian Synod met on Monday, May 11th. The question of Union was discussed in an excellent spirit. There seems to be but little difference of opinion on the subject. It was agreed to allow the synod in England to hold a conference with the Presbyterian Church in England, to consider a separate union on the other side of the border. A good deal of difference of opinion was expressed, and no steps are to be taken till they are submitted to the Supreme Court. Many of the English congregations are themselves unwilling to separate from Scotland.

The account of the state and progress of the funds was very satisfactory: The entire income in 1867 for home missions and augmentation was £13,302. In 1858, the income for both was about 3-7ths of that amount, viz. £5,859.

And this augmented income for the past year has not been obtained at the expense of other home objects under the synod's care; for while in 1858 £8,095 for these home objects were put at the synod's disposal, in 1867 the income for home expenditure was £23,495; the annual amount realised in this department ten years ago having been scarcely more than one-third of the sum realised in 1867.

The following general statistics were given :—

The number of communicants is now 176,391, showing an accession of 1,461 to the membership of 1866. The Sabbath attendance has risen to 205,462, as against 204,265, showing an advance of 1,197. The average membership in each congregation is 295, the average Sabbath attendance 344—an increase of two on membership, and of one on attendance over the numbers of the previous year. The average number of baptisms in each congregation is scarcely twenty. In all for 1867, there were baptised 11,515 children, and 93 adults: there has been thus an increase of 281 over the baptisms of the previous year. The number of Sabbath-school teachers has risen from 9,339 to 9,536, and of their scholars from 73,754 to 75,062. The Bible classes taught by ministers and elders have risen from 656 to 717. Of these, 542, attended by 16,422, are taught by ministers, the rest by elders, the aggregate number in attendance being 19,606, that is, 1,164 in excess of the attendance of the previous year. Next to the services rendered in our pulpits, is that which is done for the benefit of these largely-attended Bible classes.

The ten annual enumerations of congregational incomes from 1858 were given, and they showed a steady advance: £165,052, £192,461, £202,052, £205,166, £202,875, £216,018, £229,549, £246,701, £260,540, £265,561.

The amount of stipends paid during the last ten years has been increasing at an average of nearly £3,000 a year, having been in 1867 £29,732 more than it was in 1858. The series of separate amounts, ten in number, will most suitably indicate the progress made during the ten years, including 1858-1867, to which they respectively belong. These annual amounts of stipends are the following :—£73,763, £75,305, £77,932, £80,185, £83,196, £84,922, £92,405, £95,975, £100,456, £103,495. It thus appears that the church is raising now nearly £30,000 a year more for stipends than it did ten years ago.

From these statements it will be seen that this church is making steadfast and most satisfactory progress.

Ireland.

(*From our own Correspondent.*)

The missionary societies continued their annual meetings through April.

The Hibernian Bible Society reported £4,304 of income, a slight decrease from last year being owed to a deficiency in legacies and donations. The society resolved to continue their subscription of £500 to the British and Foreign Bible Society, to make it clear of all drawbacks, and to assume the position of that institution towards the Sunday-school Society. The Sunday-school Society has been in the habit of receiving large grants of Bibles from England, amounting in one year to as many as 22,000, and representing a cost of nearly £1,000; and as the pressure of foreign work has led the British society to withdraw their grant for the future, the Irish society has assumed the responsibility of providing them. The emigrants who flock to every seaport gladly carry with them Bibles, which at home they would not be allowed to read or retain; and which, in many cases, find their way, through the enmity of the priest, to the pawnbroker, and hence to the grocer and chandler. And, notwithstanding the increased vigilance of the priesthood and the absorption of the peasantry in politics, the knowledge of the Bible is steadily increasing. Mr. Acworth, the deputy from England, protested warmly that he stood before them in his old age excommunicated by the son of that Wilberforce whom he had known and venerated—excommunicated for no better reason than that he declared there was Ritualism in the diocese of Oxford.

The Irish Church Mission reported an income of £25,577, larger by more than £3,000 than in the preceding year, but chiefly by legacies, the ordinary income being nearly £1,700 smaller. The Bishop of Ripon defended the rightfulness of a mission to the Roman Catholics against the ritualists, the latitudinarians, and the hopeless, and expressed his decided preference for the bold controversy characteristic of the society. Mr. Durant, one of the speakers, who had been for twelve years in a southern parish and with few Protestant parishioners, had found it necessary through the mission agency to enlarge the church, from the number of those who were led to renounce the errors of the Roman communion. Dr. Colles, the rector of Queenstown, another of the

speakers, has since the meeting received a threatening letter, and promptly replied to it by adding a codicil to his will, bequeathing £1,000 to the society.

The West Connaught Church Endowment Society reported that the society had effected its ninth endowment, and that they had hope of completing the tenth before their next anniversary: there will then remain but six. The Bishop of Tuam said that the converts were not now persecuted as they used to be; and that in many parts of Connemara a third of the Romish population had come out from the Church of Rome. In several of these new churches he had seen splendid congregations even on week-days. There is one church where, in 1834, fifty was reckoned an amazing congregation; and he had preached on a Sunday evening in the same church to near 500 people, more of whom partook of the Lord's Supper than the entire numbers of the original congregation. In one parish there have been 835 converts; and there was a parish where there were 1,500 children in the schools.

The Protestant Orphan Society represented an income of £5,954, and 417 orphans at present supported, while 30 have been apprenticed during the year. Meanwhile country societies were springing up in all directions, charging themselves with the children in their own districts, and extending the help which was given: the county, which lately raised £800 a year for the central society, raising now £2,000 as an independent association.

The Church Education Society has received £44,169—a decrease of £1,450; the schools are 1,404, the scholars 63,459, of whom 12,300 do not belong to the Church of Ireland.

The Irish Temperance League reported that drunkenness and crime have increased during the last twelve months, but that the zeal and activity of the supporters of temperance have been also increased.

Meetings were also held for the Colonial and Continental, the Continental (which has an income of £1,108), the Waldensian Aid, the Claremont (for the deaf and dumb), and other societies—the great majority of which are maintaining their ground, though without any marked advance; and a Clergy Life Assurance Society was established, to assist, by supplemental assurances with some public company, clergymen who have already assured their lives.

Besides the meetings of the Church Congress in Dublin, in the autumn, and when, it is understood, one of the special subjects of discussion will be the constitution and workings of the American Episcopal Church, the Archbishop of Dublin has decided, at the request of many hundreds of his clergy, to summon the Synod of the Province of Dublin to meet on the first two days of September for "real, solemn deliberations upon the interests of the Church." The details are not yet decided; but the archbishop "rejoices that whatever wisdom and counsel is in us, shall thus have the freest opportunity of uttering itself for the common benefit," and prays that "the spirit of wisdom, courage, forbearance, self-denial, may rest on our deliberations."

The meetings of the five synods of the Presbyterian Church were held on the 28th and 29th of April. From the report presented it would seem that the organisation of the church is in excellent efficiency, and that the steady increase that has been noticeable in the contributions for many years past will be well maintained. Besides the new mission to China and the first payment of subscriptions to the Church and Manse fund, it appears that in one synod alone the increase to ministerial stipend is £450; or, deducting a decrease in some congregations, about £320. An instance of the use of instrumental music in public worship has led to the subject being referred to the assembly for its decision. One synod (Ballymena) petitioned against the endowment of a Roman Catholic University, and in favour of the yet broader opening of Trinity College; one (Dublin) pronounced that any system of general ecclesiastical endowment would be wrong in principle and pernicious in its results, and overtured the general assembly to express its mind on the present ecclesiastical crisis; and one (Armagh) passed an overture in favour of asserting the claims of the church in any distribution of endowment that might hereafter be arranged. The assembly will meet in Belfast on the evening of the 1st of June. The celebration of the Lord's Supper in the synod produced a very solemn and deep impression, and it was decided that next year it should be observed on the first evening of the synod's meetings. The colleges in Belfast and Derry closed with congratulations on the numbers attending and the admirable ability and proficiency of the students. The Rev. Professor Wallace addressed the students at Belfast on the necessity of the highest culture for the pulpit. "The preaching of the word is the supreme ministration of the church, and it ought to command the supreme effort of

the intellect of every man who enters the pulpit. Until this is felt we shall have the thinkers of the country infidel, the unthinking ignorant; a portion well meaning, others superstitious, worldly, vicious; a small minority from both classes truly Christians." Another eminent member of the Presbyterian Church in Belfast, Dr. M'Cosh, has received the unanimous appointment of president of the Princeton University, a famous institution in America, and with which is connected the Theological Institute, linked in Europe with the name of Dr. Hodge.

It is said that in America, where the writings of Dr. M'Cosh have taken singular and deep hold, they are prepared to raise at once 50,000 dollars of additional endowment, so as worthily to provide for the new president and to honour his philosophy. The church can ill afford to spare so distinguished and efficient a member, the more that the loss follows so rapidly upon the removal of Dr. Hall; and prompt steps have been taken to induce Dr. M'Cosh to remain in Ireland. The foundation of a United Presbyterian Church has been laid in Dublin with some ceremony, and the minister of the congregation was sustained by the sympathy of brother ministers not only of the Presbyterian, but of the Independent and Methodist communions.

A midnight mission in Belfast reports that about 100 poor women have been assisted during the year. Some have been sent to penitentiaries, some have been found situations, others have married, and a few have returned to their old mode of life. An agent, formerly of the London City Mission, is employed, and midnight tea-meetings are held. It is stated that not less than £50,000 is expended in Belfast in sustaining this one vice.

The Down and Connor Additional Curates' Fund Society has not received the support to which it is considered entitled, but has provided for a number of salaries, and has a balance in hand. By one of its rules, it is obliged to give no grant where that would raise a curate's salary above £100.

The Dublin committee of the Wesleyan Church have recommended that the Irish conference should resolve in favour of universal disendowment, as against any state endowment of the Church of Rome.

An effort is made to induce the Government to pay apprentice fees—varying from £6 to £8—with the boys that go out of an Irish Reformatory.

France.

(From our own Correspondent.)

It is still Peace! Peace! and evidently the desire of the Emperor is to impress on the public mind at home and abroad that his aim is peace. His speeches at Orleans leave things just as they were. But war is in the air, and it is difficult to trust to pacific assurances when all Europe is bristling in arms; and it is reported that an inquiry has been made as to the inclination of the people being towards peace or war. The Liberals cry, "Schools! schools!" "France is so ignorant," says one, "that she does not perceive her ignorance;" and so a supplement of 200,000 francs is refused for public educational purposes, while millions are being spent upon Chassepot guns and iron-plated ships. Twenty millions for the intellect and sixty millions for the art of war are in the budget. Yet M. Duruy is pressing on learning in every branch. His speech on the occasion of the distribution of prizes to learned societies deserves mention, especially from the distinction he makes between science and faith, giving each their due and separate place.

There has been a decided improvement this year in the number of hearers at the Protestant anniversaries, and in the tone of the meetings. All seemed resolved to do their best, and the result has been encouragement. The pastoral conferences left a savour of Christ's presence. The general conference had for subject, "Justification by Faith," and was presided over by Pastor G. Monod. Pastor Weber, of the Courbevoie Lutheran Church, read a paper he had carefully prepared. The objective side was strongly and carefully characterised, and many quotations from the Reformers brought to bear upon it. Pastor Byse, of the Free Church, gave the second report, taking the subjective side. In the discussion that followed, the two tendencies were clearly marked, Pastors Hollard, de Pressensé, and Fisch being the most inclined to the latter, and Pastors Matter, Grandpierre, and G. Monod advocating more strongly the former; others took an intermediate position. The special conference of the Free Churches was upon the "Conditions of Efficacious Preaching," and gave occasion to important discussion as to the *aim* of preaching, the *object* of preaching, and the *mode* of preaching.

Of the anniversaries, the first was the Sunday School Society, held in the Oratoire, and presided over by Pastor Paumier. There are 802 Sunday-schools in France, with 40,000 children. It has

spent 30,000 francs and received 30,750, but is burdened with an old debt of 52,000 francs. The most marked incidents of the year were the part taken by the society at the Exposition, with the bronze medal it received, a silver medal given by the Society for the Protection of Apprentices and Children, and a banner presented to it by the Empress in connection with the latter. The Paris Sunday-schools sent about 3,100 children to the Cirque Napoléon on the Thursday following; it was crowded in every part, and the Imperial banner of green and gold was displayed. The scene, as usual, was animating, but the speeches were poor. Would that the speakers could feel the responsibility of the 7,000 souls around them!

The Bible Society of France met on Monday, April 27th, in Taitbout Chapel, under the presidency of General de Chaband Latour, who claimed for it the true heirship of the Protestant Bible Society, founded in 1818, whose fundamental principle of spreading the versions most used in the churches it strictly adheres to. Independently of the 7,085 Bibles and Testaments sold in the Exposition, its sales for the year amount to 8,228 copies. It is bringing out new editions, some in large type for the aged. Its receipts amount to 30,284 fr. and expenses to 32,992 fr. 10 c., but a former balance covers all, and leaves above 14,000 fr. bonus. It hopes to commence colporting soon. Its four years of existence have been gradually in the ascendant, and its friends are full of encouragement.

The British and Foreign Bible Society's French branch gave its report through its agent, M. V. de Pressensé. More than 14,000 copies have been circulated in the camps. Captains returned from Rome have purchased Bibles and bales of Testaments to distribute to their men. The Exposition circulated 269,376!

The History of Protestantism Society, seeking to bring to light all that concerns the life and times of our fathers, was presided over by Mr. Schickler, at the Oratoire, on Tuesday, the 28th. Its valuable library has been greatly increased by the collection of the late Pastor Fred. Monod, and the books of the late Pastor Ath. Coquerel offered by his catechumens. An interesting biography of Philippe de Bauves, son of Duplessis Mornay, was read; and a report was presented on two prize pieces—one on "Louvois and the Revocation of the Edict of Nantes," and the other on the "French Refugees in the Canton of Vaud." Two others obtained honourable mention, and will be published.

On Wednesday, the 29th, the Protestant Bible Society met, presided over by M. Guizot. All the efforts of its venerable president cannot prolong the interest in it beyond the length of his speech; those which succeeded his surprised strangers, who did not know that the Rationalist element predominates. The financial situation is perilous: 35,840 fr. received, 33,524 fr. spent, to which must be added 41,000 fr. to be soon called for.

The Evangelical Society of France met on the evening of the same day, presided over by Pastor Fisch. Its financial state is not good: 17,000 fr. less than usual have been collected, but 50,000 fr. bequeathed by Mr. Henderson have encouraged the committee. There had been a preparatory meeting of the friends of this society, to whom, as subscribers, the accounts were submitted by the committee; and it was agreed that the society should be constituted on a representative basis, and that the representative assembly should nominate the members by secret ballot, and vote the budget.

The Central Society for Evangelisation met on the 1st of May at the Oratoire, presided over by M. Valdemar Monod. The collections in France give a larger result than hitherto, but, no funds having come in from America as usual, there is a deficit of 43,000 fr.

The friends of the Deaconesses' Labours of Faith and Love met at the institution on Monday, May 4th, with Pastor Desplands, of Bâle, in the chair. The financial state is good on the whole, though an old debt of 91,300 fr. remains.

The other societies will be mentioned in a future letter.

It is a wonderful fact that, from the beginning, God's chosen instruments have always been, and are still, the weak and despised things of the world. Once more we have experienced it in Paris, at the Barrière du Trône, where the two evangelists have just concluded their short campaign of twenty-three days, amid the ever-surging population of the Faubourg Saint-Antoine. And these men of twenty years' experience in the work declare that they never had a happier or so promising a field. The tracts given away containing the clear bold Gospel, and which have been so often smiled at by the *wise*, who would modify God's sharp-cutting instrument, not recognising it for His, are acknowledged by the people, the soldiers, and the police, as just what meets the need. The continual testimony flowing in from the most unexpected quarters cheers on the workers

to further efforts. The statistics of this novel effort are about 100 fr. taken for sheet almanacs and picture tracts, and 80,000 tracts and 10,000 portions of Scripture distributed freely. Not a single one has been seen torn up; they are *never pressed* upon the people; and to the question, "Are they Protestant?" the invariable answer is, "We are Protestants, and the tracts are mostly written by Protestants; but you will never find in them or in our words anything against Catholicism, for our heart's desire and prayer is that all may be saved, not by adopting any church form, but by believing on the Lord Jesus Christ, who *has saved us*." The evident truthfulness of this is immediately confirmed by people and police who have read the publications, and new-comers eagerly secure the books offered. God *commendeth* his love to man; and, in reading the simple statement of the Gospel, it is felt by hearts which man's devices could never reach. This is expressed in various ways. "There is something manly in this—it is good." "We never saw religion in this light." "We come for a little religion—ah! desperately we want it—but you know we can't believe what we were taught when children; this is quite different." "You cannot imagine what an effect your books have on us—we cannot get rid of what they teach—we want more;" &c. &c.

The new field now opening is the Maritime Exposition at Havre. An offer was made in November last from Paris to the Havre Christians, to go down and work, if they would supply a kiosk. It was accepted; and now, in the most eligible and public spot in the park at Havre, rises an elegant little octagonal construction, from some of whose windows the Bible Societies will offer their precious volumes, and from others the popular publications will be distributed and sold. A seaman's library, from the American Seamen's Friend Society, will be exhibited; and tracts in various languages, from that society, as well as from the Religious Tract Society, Toulouse Book Society, English Monthly Tract Society, &c., will be presented to the public. The editor of the *British Workman*, also, has added his valuable publications. The workers ask for special prayer that this effort may be blessed.

Similar efforts on a smaller scale are being contemplated in various parts of France this year, and, if carried out, will be no small part of the results of the Exposition of 1867.

Belgium.

(From our own Correspondent.)

The advanced Liberals are desirous of obtaining a reform of that part of the law on primary instruction which makes it obligatory to combine religious with secular education. A very long debate has taken place this session on the subject, and has resulted in confirming the opinion held by the leading men of the Liberal party, that, however desirable from a constitutional point of view, the public mind is not yet prepared for the reform of a system which has been found on the whole to work satisfactorily.

The law in question, which was passed in 1842, obliges every commune in the kingdom to have at least one school, and to provide gratuitous instruction for the children of the poor; the state and province granting subsidies when the resources are insufficient. Religious and moral instruction is made obligatory, to be given by the ministers of the confession to which the majority of the scholars belong; children professing another faith not being required to attend during the time allotted to these lessons. Besides the government inspectors the bishops of the respective dioceses appoint ecclesiastical inspectors who exercise a rigorous control over the teachers, and see that no books disapproved of by the church are used in the schools. Thus was effected a compromise between the Catholics, who wished to secure certain advantages for the schools established by the religious orders, which would have become in most cases dangerous rivals of the communal schools, and the Liberals, who, while objecting to the large share of influence allowed to the clergy, feared that if excluded their opposition would be most prejudicial, and compromise the great object in view—the education of the rising generation.

It is now objected that a law which enforces the teaching of religion is in contradiction to the constitution, which not only guarantees liberty of worship, but also provides that "no one can be compelled to take part in the ceremonies of any form of worship, or to keep its days of rest." Religious, that is dogmatic instruction, say the objectors, should be given in the church, and although it is desirable that such religious notions as are common to all religions should be carefully inculcated by the schoolmaster, whatever belongs to the peculiar doctrines of any confession should be as carefully excluded, as well in the interest of the scholars as of the schoolmaster, who, if expected to supplement and echo the priest, must

become the creature of the clergy, and be ineligible for employment, unless willing to place himself under their domination. How otherwise could he acceptably and conscientiously follow the rules laid down by the bishops in their interpretation of the law, which require the teachers to be sincerely pious; to inculcate on the children the duty of frequent attendance at mass; in parishes where the custom has been established, to accompany the children to mass and watch over them; to take every opportunity that may occur during the day of explaining religious truths (that is, Catholic doctrines); and to place in the most conspicuous part of the school a crucifix and an image of the Virgin. And this in schools which are not exclusively Roman Catholic, and are intended as well for Protestants as Jews. One of the ecclesiastical inspectors went so far as to recommend that mass-books only should be given for prizes, as being "more useful than any other book."

The prayers and religious instruction are confined to the first and last half-hour, in order that children of non-Catholic parents may arrive later and leave earlier. But this dividing the scholars into two categories is open to serious objection, as likely to promote controversy and ill-feeling among those of different denominations. An instance of this has just been mentioned to me, where the parents of a Protestant child were obliged to remove him from the school on account of the petty persecutions to which he was subjected.

But whatever its disadvantages and defects, and these of some kind it would be impossible to avoid, it cannot be denied that the present system has conferred incalculable benefit on the nation. It is true that it would be preferable for the school to be neutral ground, and religious instruction to be given in the church, the family circle, or the Sunday-school; but the difficulty lies in this, that were the law repealed and instruction secularised, there would be an immediate outcry against the godless schools. The clergy would agitate the whole country to open schools founded on Christian principles in opposition to the irreligious communal schools, and they would add an argument which would be found generally irresistible, by refusing to prepare for the first communion all children who frequented the secularised schools—and thus throughout the whole length and breadth of the land there would arise hostility between the rival schools, which, besides awakening angry passions, would, it is feared, be most prejudicial to the cause of education. Already where they can raise funds the clergy have established numerous schools of their own;—thus, in Brussels they have no less than eighty-six gratuitous schools, supported entirely by voluntary contributions, attended by 15,895 children, under the direction of the following religious bodies: Brothers of Christian Doctrine (for boys); Sisters of Our Lady, of Wisdom, of Charity, of St. Vincent de Paul, Coletine Sisters, Ladies of the Sacré-Cœur, of Mary, of Berlaimont, and Ursuline Nuns. These are all Orders devoted to education; they will give an idea of the total number of conventual establishments existing in Brussels only.

In the cabinet the question is an open one. The Minister of the Interior, whose department includes public instruction, is conscientiously opposed to any alteration of the law. Religious teaching, whatever it may be, however given, and to whatever religious body entrusted, will always have for its object to propagate the great truths of the existence of God, human responsibility, the life to come, with its rewards and punishments. To regard these moralising ideas, so powerful an auxiliary to social order, as of small value, is, he says, impossible.

M. Frère Orban, the black sheep of the ministry, has always been an advocate of the separation of secular and religious instruction, which he believes will be of advantage to both. But he does not think the time has come to carry out his views. Were there more non-Catholics in Belgium the law would not long survive—small as is their number, their rights are none the less worthy of respect. Many improvements have been made in the application of the law, and with time all the abuses complained of will have disappeared; but the matter is one of great difficulty and delicacy. The Liberal party has always been divided on the question. Many fear that the communal schools would be deserted, and that the success obtained for constitutional would turn to the injury of primary instruction which all wish to promote. When those Catholics who have inscribed on their banner the absolute separation of spiritual and temporal take the courage to advocate their opinions, with their assistance a satisfactory reform of the law of 1842 will soon be effected.

As Protestants, anxious for the propagation of Scripture truth, we can but agree with M. Frère Orban. Education without Roman Catholic teaching would certainly be vastly preferable—but the instruction of the young is so essential a

preparation for the reception of the Scriptures that we do not hesitate to welcome it in any form, even when accompanied by the teaching of erroneous doctrines, against which the Word of God and the Spirit of God can prevail, and can alone effectually prevail.

Switzerland.

(From our Geneva Correspondent.)

Our winter season has just been closed by M. de Gasparin with seven lectures on "Equality," which more than 2,000 men have attended, from the first to the last, with the most lively interest.

Geneva has lately been, for the first time, the theatre of one of those strikes which everywhere bring industry into trouble, and carry demoralisation among the labouring classes. This is also the first time as well, I think, in the whole world as here, that the leaders of the movement have succeeded in extending it simultaneously to almost all branches of labour. These leaders, I am sorry to say, were Englishmen, and everything was done under the impulse of the "International Society of Workmen," of which the centre is in your country. Their design evidently was to profit by the smallness of our country, by the entire freedom which prevails in it, and by the slenderness of the means of repression which our Government has in its hands, to make amongst us a first trial of that general solidarity which the association aspires to establish among the workmen of all countries. No other reason could possibly be pointed out; for salaries at Geneva are higher than in many other cities. Our workmen had no thought of complaining; and a great majority, notwithstanding the stimulus that has been received from abroad, would have kept aloof from the movement, if they had not been constrained by all kinds of menaces to take a part in it. It was something very painful and humiliating for a peaceable, moral, and religious population to find itself thus placed under the yoke of a few men, and to hear vivats for liberty shouted by those who were so audaciously treading it under foot in our old and free Geneva. This is, indeed, what we felt last year at the declamations of the famous Peace Congress which met amongst us, and at those of the "Congress of Working Men" which met at Lausanne. To what other goal could the contempt lead which was so openly proclaimed for the idea of religion? Have we not long ago known that, outside the Gospel, liberty, equality, and fraternity are but vain words, which can cover all kinds of injustice and violence?

It is in the midst, then, of these circumstances that M. de Gasparin spoke to us on the subject of "Equality." In his first discourse he dwelt, on the one hand, on those unavoidable inequalities which it would be ridiculous to attempt to obliterate; and on the other, on what he called the *indestructible equalities*, or that host of goods and evils which are common to all mankind. The inequalities would offend us less, if we reflected more frequently on the equalities.

In his second discourse he traced the progress of equality in history. Long misunderstood, though proclaimed by the Gospel—misunderstood as long as the Gospel remained veiled—it has now vigorously resumed its advances, and all things indicate that it will not stop again.

In his next discourse he displayed to us the two kinds of equality which divide the aspirations of the modern world: the one brutal, materialistic, and impious, or that which abases man; and the other fraternal and Christian, which elevates him.

The subject of his fourth discourse was "Equality by Communism." The orator showed that this kind of equality is the crushing of intellects and hearts, the enfeeblement of all springs of action, the moral annihilation of the individual, and consequently the establishment of absolute power in the hands of a small body of leaders.

In his fifth discourse, he proved that liberty was a necessary and indispensable element in equality. There is no true equality but where each person is free to work at his own discretion, and to attain by his labour to the position which his abilities qualify him for reaching.

In the sixth, which all his preceding discourses had been adapted to introduce and to prepare us for, he spoke of Equality by the Gospel. All that in other solutions, even in the best, is necessarily defective and incomplete, is corrected and completed by the Gospel. The Gospel alone creates and preserves the true equality, which is peaceful, faithful, and salutary to the great and the small among whom it prevails.

In his seventh discourse he drew a picture of the social harmonies, as well of those which spring naturally from the course of events, as those which are still imperfect, and which every philosopher, and still more every Christian, should exert himself to realise in their beneficial plenitude.

M. de Gasparin is an eminently popular orator.

He is far from having the terseness, the correctness, or the depth of M. Naville: he introduces into everything a warmth and rapture which calm thinkers would like to see him moderate a little. But, in the midst of this crowd of men who are more disposed to feel than to reflect, it was fortunate that we saw the wisest and most healthy ideas clothed in this passionate form, of which our hearts received the impression.

So it went on: by day the agitation and alarm inspired by the strikes, and in the evening a warm and eagerly applauded proclamation of all the principles and all the truths which were imperilled by this movement.

The trial is now terminated: peace was concluded on the 9th instant between the masters and the workmen. The masters had from the beginning declared that they were ready to listen to the grievances of the workmen; but that they would never acknowledge the authority or the intervention of the foreign central committee, or of its representatives at Geneva. The foreign committee was forced to yield on account of the discontent of the workmen themselves, who were tired and ashamed of being the subject of an experiment from which they were the first to suffer.

The evil done will, no doubt, leave traces; and although the Genevan workmen have had but little share in these proceedings, as the trades on strike were chiefly those exercised by Germans or Frenchmen, we cannot disguise from ourselves that this was another shock given to the bases of our national existence. But these bad days, like all such, will have produced their special advantages. We have struggled, we have suffered, and it is always something to struggle for good principles, and to suffer in such a cause that one is sure of having right and the Gospel on one's side. I end as I always do, by saying, Remember us in your vows and prayers.

Germany.

(From our special Correspondent.)

The future of the German churches is problematical, but for the present there is no crisis such as you have in the Irish Church. The news of this month is of no special significance. Still, the great political changes of recent years are exercising important influences as regards ecclesiastical questions here, and they are certain to do so more and more. This naturally arises from the circumstance that both Protestantism and Romanism in Germany are so closely bound up with the State, and must share its destinies.

It may be said of the present religious position that it is neither dark nor light. If we think of the interests of Protestantism — Southern Germany has done the best to oppose these. Both the Ultramontantists and what is called the Orthodox Southern Protestant parties have united their forces. Mühlhaüser has acted in common with a Capuchin monk so bigoted as Alban Stolz. The successful resistance in the Zollverein Parliament of any proposal towards the political unity of the North and South originated in this alliance. The North could have easily carried the day, but it was unwilling to give the slightest occasion to the South to secede. The action was wise, but we do not the less discern through it a dark Ultramontane plot. Referring to South Germany we feel obliged to add that the Reformed Church is too unsettled in its faith; while Lutheranism is often too High Church; yet it clings to our old historical Christianity. For Luther's dogmatism on the Supper we have no sympathy; we might incline rather to Zuingle's theological opinions. Yet it must be owned that Luther's adherence to the *letter of the word* on this question has given to Lutheranism a decided leaning *to the strict word*. We may justly object to the interpretation exegetically, yet if it has led to a firm adherence to the declarations of Inspiration, we may be thankful for this, in one aspect. On the other hand, Lutheranism inclines too much to High-Churchism, or to sympathy even with Ultramontanism. The Articles of the Berlin *Kreuz Zeitung*, in reference to Austria and its reforms, are a proof of this. These views have, we believe, little or no influence with Lutherans in general.

There is to be a great assembling at Worms in June, the 25th being the principal day, and the object being the unveiling of a statue of Luther. I hope to be present on the occasion, so as to give you some account of the gathering. I have no doubt the meeting will be a success. May it at once recall to Germany its glorious religious past, and lead to the union of all earnest Protestants! There have been faults on both sides in the German Protestant Church in the historical past. In these days of Christian union, may the basis be laid of a better future! I trust that Germany may be moved by that union breath which in Great Britain and the United States is so widely moving. No grander argument against Rome could be found. It has been the argument for centuries, ever since the days of Bossuet, that

apart from Rome there can only be division always increasing in the church. Sects splitting away one after another from the great centre. There has been some truth in this reproach, in the past. Let Protestantism now show, as it begins indeed nobly to exemplify, that it too has its deep principles of spiritual affinity, likely to unite at no distant day all the great historical Protestant churches once more into one.

We cannot notice the action of Ultramontanism in Southern Germany without observing the ingratitude of its conduct toward Prussia. Prussia, even the Bishop of Mainz, Von Ketteler, admits, is friendly to Catholic interests, and yet how deadly is its hostility to the cause of the North German Confederation! During the Austro-Prussian war the party was buoyed up with the hope that theirs was the heaven-defended cause. The victories of Prussia overwhelmed them for a time, but they still intrigue. It is an old historical quarrel of theirs. So, for instance, the coronation of the first Frederick of Prussia with his own hands was denounced in a Papal allocution, and Daion, the celebrated Austrian General, was congratulated on the victories he won against Frederick the Great. Ultramontanism has still its old interests; it detests the growing consolidation of Protestant power.

There is nothing new to report as regards Austria. It is thought that the bills on marriage, education, and religious international relations, may not be signed by the Emperor before October or November. The clerical party hope that something may intervene to induce the Emperor not to sign these, but there seems no reason to anticipate this. The Emperor has given every pledge that he loyally clings to the constitutional system; and if he does so he must agree to these bills. The position of Bohemia is besides sufficiently alarming to induce him, if such a motive were needed, to cling to his resolve. The Czechs have held an immense meeting at the holy Rip to demand their autonomy. It is well known that they are also strongly opposed to Ultramontanism. Any religious complication would thus aggravate the difficulty and incline them to return to the creed of Huss and Jerome of Prague. The Bohemian difficulty is likely thus to act in deciding the Emperor to carry out that system of religious equality which can alone save the empire. But next month I shall have more to say on the Austro-Hungarian German question. Much of the future destinies of Eastern Europe depends on its satisfactory solution.

Spain.

(From a special Correspondent.)

And what can be said about Spain, the only country now in Europe, the last of the ten kingdoms (since even Austria, obeying the first law of nature, self-preservation, has emancipated herself), that is still held bound to the fatal car of Rome; the only country now in Europe in which, by law, the possession of a Bible without note or comment is a crime punishable by imprisonment? In justice to the Spanish nation be it told that it is so, not by the will of the people, but against their will; it is so, by the will of a corrupt court, of an ignorant and bigoted priesthood, and of a small party whose sympathies are with intolerance, because their material interests are promoted thereby. Throughout Spain, amongst the educated, and amongst the intelligent of all classes, one expression is constantly heard, one want felt—liberty of conscience. And facts prove that religious toleration is making some little progress, and that intolerance, bending to public opinion, is becoming somewhat less intolerant; one such fact may be stated.

A schoolmaster in the south of Spain is suspected of being a heretical Protestant in his religious belief, and of—crime of crimes! according to Rome—teaching his opinions in his school. His house is searched; a New Testament, a London edition, and some religious works, not orthodox, are found; an order to imprison him is obtained from the civil by the ecclesiastical authorities; he is examined, retained in prison, and his school closed. But while compelled, under the eye of the ecclesiastical power, so to act, the civil power in its own domain treats the prisoner with marked consideration, and has spared him all personal indignity.

Comparing things past with things present—the treatment of Matamoros and his friends with that of the schoolmaster—the progress of toleration is evident.

Another hopeful sign may be given.

The only authorised edition of the Bible for circulation in Spain is one in five volumes, published in Latin and in Spanish, and with notes; but the price—30s.—puts the book entirely out of the reach of the people. But a demand for it exists; an enterprising Spanish publisher determines to supply it, and to bring out a new edition at a reduced price. In announcing the publication he writes as follows: "The Bible—the reading of which is necessary to every Christian—in-

dispensable to every mother—is one of the books which, it pains us to say so, is unknown to the working classes of our country."

The evangelical movement which took life and shape some years ago, under the leadership of the late Manuel Matamoros, has not died with him, but lives and is spreading. Were it prudent, most interesting and encouraging facts could be given; facts to prove the desire of the Spanish people to receive the truth, and at the same time to bear witness to a work of God going on amongst those who do receive it.

When great efforts are being made to bear the truth to the far-off nations of the world, surely this dark corner of Europe, with its sixteen millions, so close to our own doors, should not be forgotten by those who acknowledge that the command of the Master was, "Preach the good news to all nations;" and although the difficulties to do this in Spain are great, they are not insurmountable.

Looking forward to the day when freedom of religious worship will be allowed in Spain, a very important work has been undertaken and is being carried on at Lausanne (Switzerland), with great patience, faith, and self-denial on the part of those who have it in hand. The work is, to educate, at the college there, Spanish students for the work of the ministry—fitting Spaniards to tell to Spaniards, in their own noble tongue, the wonderful works of God. And surely such work is worthy of both sympathy and support on the part of Christians; of greater sympathy and more efficient support than it has so far received.

Christians! accord to Spain a place in your hearts, and then it will soon have one also in your prayers; and the weapon that is mighty to pull down strongholds, will avail to burst open the last stronghold of Rome in Europe.

Sicily.

RELICS OF THE INQUISITION.

A SINGULAR petition has been presented to the Italian Chamber of Deputies. On April 6th, 1724, only a century and a half ago, an Augustin monk, Romualdo, and a Benedictine nun named Gertrude, were burned to death in the square of San Erasmo, the largest in Palermo, in presence of a most brilliant assemblage of functionaries, clergy, inquisitors, &c., with the archbishop of the place at their head. The crime of these unfortunate persons was heresy. As to the terrible tribunal which ordered, after a captivity of twenty years, this execution, it was the same Holy Office. At present M. Castiglia, belonging to the family of Sister Gertrude, asks the Chamber to support him in obtaining from the Minister of Finance a discharge from the payment of an annual sum claimed by the authorities for the expenses of the judicial murder to which their ancestress fell a victim. The mere fact of the event having taken place in Sicily, where so many strange memorials of clerical history still subsist, has moved public opinion, and the Castiglia petition has been formally referred to the minister. Letters state that there is reason to suppose that the treasury will renounce levying the sum in question.

Turkey.

THE Protestant Syrian College at Beirût has now two classes, of which the sophomore contains eleven students and the freshman nineteen. Especial attention is given to the thorough mastery of the classical Arabic, which is so highly prized in the East. There is a very valuable medical department connected with the college, for which funds are being collected in this country. The officers of the institution gained great credit by predicting the meteoric shower of November, 1866, when on the predicted night there was such a brilliant storm of meteors that the most bigoted were obliged to confess the superiority of Christian learning. A prediction of the eclipse of the sun gave them similar support. The course of study pursued is of the same grade as our own younger colleges.

MISSIONS IN TURKEY.

A little book has recently been published,* which, in a chapter headed "The Star in the East," bears gratifying testimony to the beneficial results of missionary efforts. The writer, a son of the missionary Benjamin, who died at Constantinople in 1855, having revisited the land of his birth and childhood, has presented in this volume, in a very pleasant way, "such facts and incidents from his experience and observation as seemed to him best adapted to convey to the reader the most vivid impression of the races and countries of the Levant,

* *The Turk and the Greek; or Creeds, Races, Society, and Scenery in Turkey, Greece, and the Isles of Greece.* By S. G. W. Benjamin. New York: *Hurd & Houghton.* 16mo. 268 pages.

their character and condition." The book is not at all upon the subject of missions, and is written "in no sectarian mood;" but, as the author well says, "No work that aims to give a correct view of the various social systems of Turkey, and of the diverse agencies that are agitating or overturning its institutions, can with justice avoid mention of the missions which have already produced such remarkable results, and are yet destined to revolutionise the character of Oriental organisations." In noticing the mission work, therefore, he says:—"Less than fifty years ago there was not a missionary to any race within the vast territory of the Sultan; Christianity, except in name, had no existence; the Bible was not to be found in the vernacular tongues; to abjure Mahommedanism was certain death; and a moral apathy characterised the universal Oriental mind, which seemed effectually to hinder religious and intellectual progress for ages to come. Not half a century has elapsed,—one of the first missionaries sent out still lives, and one of the heroic pioneers, Dr. Goodell, has but recently passed away,—and already we see stations scattered over all parts of the Turkish empire, from the Danube to the Nile, the centres of Protestant communities, where missionaries are resident, and churches are established with a constantly increasing number of members, while many of the neighbouring towns display a rapidly growing interest in the spread of practical Christianity. We see hundreds and thousands who, through violent persecutions, civil disabilities, and contumely, have stood firm in the faith which their conscience has accepted; we see schools where thousands of youth are preparing for future usefulness, and seminaries where pastors have been trained, who are in a large measure supported by the indigent churches over which they are installed; we see the death penalty abolished, and missionaries allowed to labour among the Mahommedans unmolested; we see women learning to read, and to realise that they are intellectual and responsible beings; we see the Protestants constituting a separate civil community, represented by their chosen agent, or head, at the Grand Porte; we see them recognised and respected by the sects which exhausted all human effort to crush the aspiring spirit of religious and civil liberty,—that liberty of conscience unknown before in the East since the creation; and finally, after much tribulation, we see the Protestant a man whose rectitude is honoured even by his enemies, whose word is taken as truth, and whose example many would gladly follow if they could muster the moral courage to break loose from the shackles of prejudice or worldly interest which enthral them. . . . This is not all. The results we see are but the blossoms just appearing in the top of the tree, which are destined to cover every bough with beautiful flowers, that will in time yield an abundant fruition. . . . When we consider what a revolution has taken place since the missionaries first went to Turkey, forty years ago, what a general commotion has succeeded the profound stupor of superstition which then oppressed Christian and Mahommedan alike, we find abundant encouragement for future effort. To go into the details of the changes in Turkey which are traceable to missions would be to write volumes; those only who have lived there many years can fully realise what has been performed, and how great is the promise for coming ages."—*American Missionary Herald.*

Samoa.*

BY THE REV. T. POWELL, F.L.S., OF THE SAMOAN MISSION.

1. GEOGRAPHY.—Samoa *(Sa-mo-a)* is the native name of the group of islands in the South Pacific Ocean which lies between 13° 30′ and 14° 20′ south latitude, and 169° 24′ and 172° 50′ west longitude. This group is more generally known as the "Navigators' Islands." Its number of inhabited islands is ten, with a population of about 34,700. It is 265 miles long, and includes an area of 1,650 square miles. All the islands are of volcanic origin, and contain several craters, the largest of which, if we except the harbour of Pangopango, Tutuila, is on Savaii.

The variety and beauty of the appearance of these islands almost baffle description. The effect, upon visitors, of a first sight of them, is enchanting, nor is much of the enchantment lost after a long acquaintance with them.

The first island that comes in sight of voyagers arriving from the eastward is Ta'u *(Ta'-oo)*, the largest of the three islands that constitute the group which the natives call Manu'a *(Ma-noo'-a)*. It is about 6 miles long, 4½ broad, and 16 in circumference, and contains 100 square miles.

About 6 miles west of Ta'u is the island of Olosenga *(O-lo-seng-nga.)* This is a very rocky island, 3 miles long, 500 yards wide, and about 1,500 feet high. It contains 24 square miles.

* From the *Chronicle* of the London Missionary Society.

It is precipitous on every side, least so on the north-east, most on the north and south-west. On the latter side, about 200 feet from the shore, rises up a mural precipice 1,200 feet high. The principal village is situated, in times of peace, on the strip of land in front of this precipice. In times of war, the people live on the mountain.

About 2½ miles off the eastern point of the island a volcanic eruption burst out from the deep ocean in September, 1866 (see *Chronicle*, May, 1867, p. 89).

Ofu *(O-foo)*, the smallest of the three islands included in the Manu'an group, is neither so high nor so precipitous as Olosenga. It is separated from the latter by only a narrow shallow strait, about a fourth of a mile wide. A double-pointed crag off its eastern extremity, together with the precipitous, craggy nature of Olosenga, give to the neighbourhood a remarkably romantic appearance.

The population of the Manu'an group is about 1,500. Of these about 320 are church members, and some 200 are candidates, or one-third of the population seeking salvation through the blood of Christ.

Aunuu.—60 miles west of Ofu, is the island of Tutuila *(Too-too-ee-la)*. A mile from Tutuila, off its south-east point, is the little island of Aunuu *(Ou-noo'oo)*. This island is about 5 miles in circumference. Population, 200.

Tutuila *(Too-too-ee-la)*, is a most beautiful island. It is 17 miles long, 5 wide, and 60 in circumference, and contains 240 square miles. Its population in 1866 was 3,948. It has a mountain range running along almost its entire length from east to west. From the main ridge spurs branch off north and south. The island appears to have been formed by a number of volcanos situated in a line extending in a direction from east by north to west by south. As these have thrown up their burning lava and scoria, they have formed one united ridge, and many craters on both its north and south sides, with wide openings towards the sea. The spurs running down from the ridge are the sides of these craters, and near their junction with the main ridge there occur at intervals, along the island, mountains towering far above the ridge and spurs. Thus are formed mountains and ridges, slopes and valleys, and bays of varied forms and sizes, which, covered with the luxuriant vegetation which a moist, tropical atmosphere produces, furnish scenes of surpassing beauty.

Upolu is situated north-west by west of Tutuila, at a distance of 36 miles. It is about 40 miles long, 13 broad, and 130 in circumference. It contains 560 square miles, and has a population of 15,600.

Manono.—Two miles from the western point of Upolu, and encircled by its reef, is the island of Manono *(Ma-no-no)*. It is nearly of triangular shape, and less than 5 miles in circumference. It contains 9 square miles. It has a mountain a few hundred feet high, from whose summit can be obtained a splendid view of Upolu and Savaii. It is itself "one entire garden, in looking at which the eye can scarcely tire." It has a population of about 1,000.

This island held a very extensive political supremacy over Upolu till the war of 1847-54, in which she lost that supremacy, and was obliged to take her place on a level with those over whom she had formerly exercised much despotic power.

Apolima *(A-po-lee-ma)* is about 2 miles from Manono. It is a crater somewhat resembling a horseshoe, while its depth may well suggest the idea of the hand with the fingers contracted, which is the meaning of the name. Its highest part is 472 feet above the sea. The population is about 200.

Savaii *(Sa-vy-'ee)*.—This island is the largest of the group. Its most eastern point is about 10 miles from the western point of Upolu. It is about 48 miles long, 22 broad, and 150 in circumference. It contains 700 square miles. It has a high mountain-chain running along its length, the highest point of which is more than 4,000 feet above the sea level. This is the edge of a large crater. The volcanos which formed this island seem not to have been extinct so long as those which formed the other islands of the group.

2. The People.—The people are physically a very fine race, and possess good mental capabilities. Their fine personal appearance has been the subject of remark of almost all intelligent visitors. Their colour is light olive. The following sketch of them, by a keen observer, is a truthful portrait:—"A remarkably tall, fine-looking set, with intelligent and pleasing countenances, and a frank and open expression. The average height of the men is 5 ft. 10 in. Their features are not in general prominent, but are well marked and distinct. The nose is short and wide at the base; the mouth large, and well filled with white and strong teeth, with full and well-turned lips; the eyes black, and often large and

bright; the forehead narrow and high; the cheek-bones prominent. Of beard they have little, but their hair is strong, straight, and black."

3. THEIR ORIGIN.—What branch of the great Asiatic family they represent has not been determined. Some of their customs are of a decidedly Jewish character. It seems pretty certain, however, that they are from some part of Malaysia, and that they are the descendants of the progenitors of the present race of all the light-coloured Polynesians. Their designation—Samoa—is derived from the patriarchal chief who headed the first party that peopled the islands. His name was Moa (*Mo-a*), the family name of the present King of Manua. Sa is a particle, which, prefixed to a proper name, means "the family of"; Samoa, therefore, means "the family of Moa"; and it is stated that the name ought to be extended to all the surrounding islanders, for that they are all the family of Moa.

4. FORM OF GOVERNMENT.—Their form of government partakes very much of the patriarchal, and seems to contain in it also the incipiency of the democratic and monarchical. The villages of Samoa are small, numbering from 50 to 500 inhabitants each. Every village consists of a number of families, who own the land within their own boundaries. Each family has a hereditary title, and whoever, by agreement of the family, bears that title is considered as the head and ruler of the family. Of these heads of families about half are chiefs, and the other half their advisers and supporters. The one are called Alu, the others Tulafale. All have a voice in deliberations which affect the community, but the chiefs are the recognised rulers. Of these chiefs one has a hereditary supremacy, and he it is who ostensibly decides, in council, all matters affecting the interests of the village. Any decision issued from such a council is law to the whole village. This head chief is regarded very much as king of the village, and the other chiefs are called his little brothers, his brother chiefs, &c. His sway may be, according to the disposition of the man, more or less despotic; but, if he carry matters with too high a hand, his brother chiefs may transfer the title to some other member of the royal line.

From five to ten or so of such village communities constitute a political confederacy or state, and a chief of one of the villages has to a great extent the same supremacy over the state that each head chief has over his village, and he is often called the Tupu (*Too-poo*), or king, of that state. Matters of that state are debated in a council of all the chiefs and their supporters. After any matter has been fully debated, the head chief, either in person or by some one of his own brother chiefs or supporters, gives the decision, and that decision is law.

In some parts of Samoa several such states are united under one head, and in that case he is called Tui (*Too-i*), as Tui-Manua, Tui-Alua, Tui-Aana, which means Emperor of Manua, &c.

Only on occasions of great importance are all the states of such a confederacy called together. Councils are convened by the head chief, who sends an official messenger, who, for the time being, bears the hereditary title of the chief's courier, for to each village belongs such a title.

5. THEIR WORSHIP.—The Samoans, like the Athenians, were exceedingly devoted to the worship of demons. They seem to have recognised one supreme god whom they called Tangaloa (*Ta-nga-loa*), the meaning of which is, perhaps, the Unrestrained or Illimitable one, from *tanga*, which means *unrestrained by tabu*, and *loa, continuously*, but they seem to have regarded him as too high and too far removed from them to offer him much or any worship. They ascribed to him creation, but their worship had to do with beings whom they supposed to be near them in some visible object. Every district, village, and family had its own god, and so also had each individual.

The village deity of Tau on Manua where dwells Moa, the King of Manua, was Sina the daughter of Tangaloa, at whose request he made islands and their inhabitants. She was represented by a bird of the plover family having no hind-toe, and which much resembles the sea lark, though commonly called a snipe. It is called *Le-Tuli-o-Tangaloa*. The god of *Fitiuta* was named *Destruction*, and was represented by an owl; that of Olosenga was called, *The measurer of the heavens*, incarnate in a sea-snake; and the principal god of Ofu was the *Wanderer*, represented by a beautiful bird of the rail-family.

Tutuila worshipped a female deity named *Taema*. There was a temple dedicated to her on a hill near the west end of the island. There was no image of her, but a piece of turmeric was suspended in a basket in the temple for her use as a cosmetic. This was the ancient deity of Tutuila. Subsequently there were introduced, by chiefs and a priest from Upolu, two others, named Tuiatua and Nafanua. The latter, it was said, was too great to be represented, but Tui Atua was represented by a kingfisher. Three large stones were

called his three sons. A temple was erected for these three stones at a sacred place not many miles from the east end of the island, where was a sacred grove of cocoa-nut trees. These three stones were placed in the temple, and were under the care of a priest, who used to summon all the people to worship as often as he pleased. The multitude used to bow down outside the temple, while the priest alone went in to pour out a libation and to ascertain the will of the gods. These stones were named respectively, "The Enduring Kingdom," "The Fixed Stone of the Kingdom," and "The Immovable Rock." These stones were still there twenty-four years ago, and were worshipped up to that time. They were afterwards buried. The old priests of these gods prophesied before the introduction of Christianity, that a peaceful reign was approaching, in which wars would cease and prosperity abound.

Upolu and Savaii worshipped Nafanua, Siuleo, Seumoanauli, Tamafainga, Papo, and others, which may be rendered—*The Concealer of Lands, The Thunderer, The Ruler of the Deep Sea, The Implacable One*, &c.

In every phenomenon of nature, in every remarkable spot on their islands, and in every inferior animal, the Samoans recognised the presence of some god, and each god was represented by some priest. Thus worshipping gods many and lords many, and to a great extent guilty of the immoral states and practices represented by Paul in the first chapter of his Epistle to the Romans, Williams found them, when he brought them the Gospel in 1830.

6. The Gospel and its Results.—God, by his providential operations, had in a great measure prepared the people to welcome the messengers of salvation. In only two years after the Tahitian teachers first landed on Savaii, parties were found in all parts of the group, anxious to be instructed in the religion of Jesus. Under the superintendence of the Rev. G. Platt, of Raiatea, the teachers prosecuted their work with vigour and success. When the first band of missionaries appointed by the Board of Directors of the London Missionary Society to labour on Samoa, arrived in 1836, they found the people everywhere ready to welcome them, and receive their message; and now, after more than thirty years of labour, what are the results? They are these: The whole nation professes Christianity; heathenism and, to a great extent, heathen practices, have been abolished; the whole Bible has been carefully translated into their language, and it has long been in circulation among them; a third or more of the population can read. About 5,000 of the adults are united in church fellowship, and some 4,000 more, candidates for the same privilege; more than 200 of the male members are preachers of the Gospel to their fellow islanders, and many have gone as pioneer missionaries to distant groups and islands, where they have been instrumental in planting the Gospel. Native contributions are made annually for the support of the native teachers amounting in local value to about £2,000: and for some years past £1,000 per annum in cash has been contributed towards the funds of the Society which sends them their missionaries. A large training institution for preparing a native pastorate has been in operation twenty-two years. The work in all these phases is consolidating and advancing, and besides these results, civilisation has attended the progress of the Gospel, and now the people, who had no commerce before the Gospel was introduced, have an export trade in cocoa-nut oil and cotton of some £40,000 or £50,000 per annum.

Assuredly such results show that the work is of God, and afford encouragement and incentive to strenuous efforts thus to bless every remaining dark place of the earth by furnishing to it the light of the glorious Gospel of the blessed God! To Him be the praise for all success!

India.

(From a Correspondent.)

CHOTA NAGPORE.

We are glad to find from a recently-published report of the Chota Nagpore Mission that the work of Christ is still carried on with vigour by the band of German missionaries in that district. The text chosen for the motto on their report is "Cast thy burden upon the Lord, and He shall sustain thee." And if there is anywhere a body of men practically living and working on the faith of this text, it is our Christian brethren at Ranchi. For in inverse proportion to their temporal means seems to be their missionary success under the blessing of the Lord which maketh rich.

The Orissa famine told sadly upon the Chota Nagpore district; for, though their own rice crop had been good, by an unchecked export the district was emptied in a few months of all stores of grain; so that during a great part of 1866 the Coolies had nothing to live on but jungly leaves, fruits, and tubers, and young and old, day by day,

roamed about in the forests to collect what would afford them a scanty meal in the evening. The native Christian families of the mission had to work as day-labourers, and great anxiety was felt about their sustenance, and more especially about that of the boarding-schools, whose inmates were increased in number by orphans and others who had come in from the famine districts. Whilst they daily required ten rupees' worth of rice, besides meat, vegetables, pulse, oil, and condiments, there was no money in the cash-box. No contributions came in, neither there nor in Calcutta, and mission work seemed to be wholly forgotten in anxiety for the starving multitudes in Orissa. Indeed, it became a serious question with the missionaries whether it would not be better to close the schools for a time and to send the children home, and to stop also building, till the distress was over. But, as they write, "In the name of God we ventured to go on, and casting all our burden upon Him we went on, and He sustained us."

The worthy labourers in this field account the number of their baptisms in 1866 as "few," when there were no less than 999 natives admitted into the outward and visible fold of Christ, of whom 490 were adults. Most missions would be well content with such results. Exclusive of the Coolies who had left and emigrated, there were 8,200 baptised Christians living in the district. In addition to these, there are 156 heathen families who have broken caste, and are under instruction.

Of the 170 converts who died in 1866 many gave testimony that they belonged to God, and believed and put their whole trust in the promises of the Gospel. Notable among these was one who, like Dilaur, Khan of the Punjab, had formerly been a thief and a robber, and a terror to all the neighbourhood. In December, 1859, amidst a great awakening, which began on the eastern borders of Chota Nagpore, this man came to ask the way of life, and so fully did he come under the power of the Gospel that he was converted and baptised. Henceforth Rufus was a changed man—a wonder to all the people, and a living gospel. And he who was formerly feared and hated, now became esteemed and loved. At length, on the 4th of May, 1866, he met his deathblow by the fall of a wall which he was helping a neighbour to remove. Carried home, he desired to see the brethren, that they might once more sing and pray with him, and amidst their singing and praying the Lord took him to the choirs above.

Thus, while it seems to please the Lord to pass over in a great measure the more civilised peoples of India, the learned and the proud, it is among the despised Coolies of Chota Nagpore, the Santhals of Rajmehal, and the Karens of Burmah, that He is calling out a multitude of people to come and sit down with Abraham and Isaac and Jacob in the kingdom of heaven.

A great awakening has occurred at the American Methodist mission station of Shahjehanpore. It has taken hold on high-caste and low-caste natives, leading them in some instances to come in families for Christian baptism. The uncommon sight of women, as well as men, coming publicly to this ordinance served still further to move the community. Ninety-nine persons were baptised within two weeks.

The *American Messenger* states that Mr. Tucker, an English missionary in Tinnivelly, in Southern India, in twenty-one years was instrumental in rescuing 3,100 persons from heathenism and Romanism. He established sixty schools, built sixty-six church edifices, and witnessed the voluntary destruction of forty heathen temples with their idols.

United States.

The *New York Independent* reports for one week 8,000 cases of accession by revivals then in progress. Of these 3,700 are among the Methodists, 1,300 among the Baptists, and 1,200 among the two branches of Presbyterians. Rev. John Potter's labours in various parts of Connecticut are greatly blessed. He has preached in Washington, Bethlehem, Middlebury, Roxbury, and other places, and has made appointments for Waterbury, Birmingham, North Cornwall, and Milford. In Seymour, Connecticut, 100 accessions have been made to the Congregational and Methodist churches. In Plymouth, Massachusetts, it is thought that not less than 200 have recently been converted. In East Weymouth nearly 300 hopeful conversions are reported, in connection with the Congregational and Methodist churches. In Edgartown, on Martha's Vineyard, nearly or quite 100 hopeful conversions have occurred within a few weeks.

The *Observer* reports 439 additions by profession since the beginning of the year, to twenty of the Presbyterian churches in the city. Of these Dr. Burchard has received fifty-nine, and Dr. Hall and Mr. Lampe fifty each. The Presbyterian

church of West Hoboken, New Jersey, expects to receive sixty additions at its next communion, as a fruit of a revival enjoyed there.

A correspondent reports an interesting revival in Texas, New York, under the labours of Rev. L. N. Stratton, Wesleyan Methodist. The results reached are 100 conversions, twenty family altars built, funds subscribed for village church, village bar almost deserted, and dancing hall for sale. An anti-caste-radically temperance and an every way thoroughly reformatory church organisation will soon be effected.

The revival in the college at Gettysburg, Pennsylvania, is very extensive. Sixty converts have joined the Delaware Avenue Baptist Church, Wilmington, Delaware, and others are expected. The Congregational Church in Cuyshaga Falls has been greatly blessed. The church has nearly or quite doubled its membership during the few months of Mr. Danvers' pastorate. Over fifty have joined the F. W. Baptist church, Pleasant Plain, Ohio. Among the number were a father, four sons, and two daughters.

Rev. J. T. Avery has finished a five weeks' campaign in Geneseo, Illinois. The pastor of the Congregational church, Rev. H. Brickett, speaks very highly of the faithfulness and skill of Mr. Avery. At least seventy-five persons are believed to be true converts. A protracted meeting held in Lebanon, Ohio, by the disciples, resulted in the organisation of a church of 251 members.

The Methodist church in Jeffersonville, Ohio, has received 344 accessions. In New Lebanon, Indiana, 200 have been brought into the Methodist church. A revival at Dalles, Oregon, is reported, bringing twenty-five accessions to the Congregational and twenty to the Methodist church.

Western Asia.

JEWS IN DAGHESTAN.

In Daghestan, a territory in Asia, on the shores of the Caspian Sea, live 10,000 Jewish families. The following points of information about them have recently been obtained by a scientific explorer. They are Rabbinites, and believe in the written and oral law. Some of them are diligent students of the Babylonian Talmud. They accept a prevailing tradition that they are descended from the exiled ten tribes, and that they immigrated about 720 before the vulgar era. The inhabitants of this and the adjoining countries are Bactrians, Persians, and Medians—that is, of a common origin, and speak the Zend and Parsi or Guebri language. The Jews living among them speak the Parsi. In Hebrew they always aspirate the letters. In their business nearly everything is transacted by word of month. When documents become necessary, they use the language of the country.

Labrador.

The two Esquimaux, whom the Moravians have sent from the missions in Labrador to preach the Gospel to the more distant heathen, are spoken of as men who possess "a good knowledge of Scripture, a good flow of words, and a right humble opinion of themselves." One of them, Daniel, took with him a wife, four boys, and a sick infant, who died a few days later. The other, Gottlob, takes his wife and two children, one of them a poor crippled daughter, who will probably not live long, and who had to be carried on a stretcher to the boat. On the evening before they started, "a beautiful rainbow spread its arch over Daniel's boat in the bay, and Gottlob's tent on the shore, which the men regarded as a token of God's mercy, as it had been to Noah of old."

The Moravian missionaries in Labrador labour under every external disadvantage. This is painfully evident by little facts which their reports incidentally mention. In Zoar their harvest consisted of a barrel of potatoes, about the size of walnuts, and a plentiful supply of radishes, all raised in a little garden made of sand mixed with earth brought from a more southern soil. In Hebron the garden plot is at a great distance from the mission premises, as no sufficiently sheltered ground can be found near them; and, as it is, the garden must be kept constantly watered to prevent the gales from sweeping away the soil and its produce. In Umanak, Greenland, the missionaries have scraped off the turf over the pebbles, dried it, and rubbed it in their hands, and carried it in barrels to the garden plot, where it is spread thinly over a layer of refuse bones, collected from before the doors of the Greenlanders' huts. Several years of such labour will finally accumulate a soil thick enough to dig up with a spade. The failure of a seal fishery, or of the ptarmigan hunt, reduces them and their docile flocks almost to a state of starvation.

LITERATURE.

A NEW translation of the Song of Solomon, a discussion of the Vision of Eliphaz, an argument against Baptismal Regeneration, lectures, sermons, and many acute and scholarlike criticisms on both the Old and New Testament, make up the remains of a very able and very ill-known man.* Loving the seclusion of his work in Bristol, and associated with a man whose labours in charity drew the public thought to himself, Mr. Craik was recognised as a faithful servant of Christ by his people, as a man of rare learning by a few scholars, and by the bulk of men was not recognised at all. To do good was his simple and wonderfully single aim: and the stray fragments that have been recovered from a life, much of which was passed in the most patient study of the Scriptures, will, no doubt, do good. He was cautious, exact, sagacious, rather than original or brilliant: distrusted himself and wrote little; but whatever he ventured, he did as thoroughly as he was able.

Those who wish to acquire a knowledge of one of the most efficient agencies of Methodism, will obtain it in a pleasantly written volume by an Irish Wesleyan minister, on the class meeting.† Alley traces its origin and influence, and points out its organisation within itself, its relation to the leader, the minister, and the congregation, its importance to the finances of the church, as well as to its religious culture, and warns against a danger which seems to exist at present among his fellow-churchmen, of treating it as a mere conventional arrangement, and not, as he holds a vital part of the system. He has largely used any available literature on the subject, and has produced a little monograph, interesting to many outside the pale of his communion.

An age that delights in reprints may well welcome Stillingfleet.‡ His acute treatise on the "Evidences of the Christian Religion" has been abridged, and is presented in a simple form to those who have least time for reading; for no one surely who reads at all could refuse, for want of leisure, the perusal of the 150 pages in this little volume. Mr. Wynne has done his part with judgment; the notes are to the point and few, and the abridgment is made without sacrifice. The argument, and it is a very able one, is thus made accessible to that large class that is exposed to the influence of sceptical opinions, and without the time or opportunity or requisite scholarship to sift them.

If children must have a book of prayers, Mrs. Hinsdale's is appropriate enough.* Some of the words, however, are needlessly long, and some of the thoughts are unnatural to a child and peculiar to an adult. The habit of broad, simple prayer would seem to be rare, if we judged by the printed prayer-book. It existed once, clearly 300 years ago, and for some years thereafter, and we have seldom seen it since. But it may be often *heard;* and the best of prayer—its subtle essence—must evaporate when we seek to commit it to paper. The poetry and Bible verses are well chosen, and the former is unusually good. Perhaps it is better that each mother should teach her child in her own way. The prayer may be indifferent, but it will be real and appropriate.

"A French Country Family" is emphatically one of the best, purest, and most delightful stories that was ever put into the hands of young people.† It opens a new pleasure, and helps to solve the anxious difficulty where parents and uncles are to get a really good and trustworthy story for their little kinsfolk.

THE *Annals of the Propaganda* give a flourishing account of the financial state of this great Roman Catholic Missionary Society. It has received during the past year 5,145,558 francs, which is equal to 987,947 dollars in gold. This sum is much less than is expended for Protestant missions; but is no doubt more economically applied. The missionaries are much more nearly self-supporting. The *Annals* is the only Roman Catholic missionary paper, and is circulated to the amount of 233,300 copies per month, in ten languages. The English edition consists of 20,000 copies.

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* *Biblical Expositions, Lectures, Sketches of Sermons, &c.* By the late Henry Craik. London: *Morgan and Chase.* 1867.

† *On Class Meetings: an inquiry into their Scriptural Authority and Practical Working.* By the Rev. George Alley. Dublin: *Moffatt.* 1868.

‡ *The Evidences of the Christian Religion: derived from its Original Propagation in the World.* By Dr. Edward Stillingfleet, Bishop of Worcester. Abridged and annotated by G. R. Wynne, B.A., Incumbent of Whitechurch. London: *Partridge & Co.* 1867.

* *Daily Devotions for Children.* By Mrs. G. W. Hinsdale. London: *Strahan.* 1867.

† *A French Country Family.* By Madame de Witt, *née* Guizot. Translated by the Author of "John Halifax." London: *Strahan.* 1867.

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